

SOUVENIR
OF
THE DIAMOND JUBILEE

OF
ST. JOSEPH PARISH

FREMONT, OHIO

CELEBRATED MAY 7, 1933

1857-1932



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REVEREND JOSEPH ROMANUS WAECHTER





Translation—

Most Holy Father:

Joseph R. Waechter, Pastor of Saint Joseph Church, in the City of Fremont, Diocese of Toledo in America, solemnly commemorating the Seventy Fifth anniversary of the foundation of the Parish, on this happy occasion, kneeling at the feet of Your Holiness, humbly asks the Apostolic Benediction a reward of labors and an augury of divine favors on himself, his Assistants, and to all the faithful committed to his care.

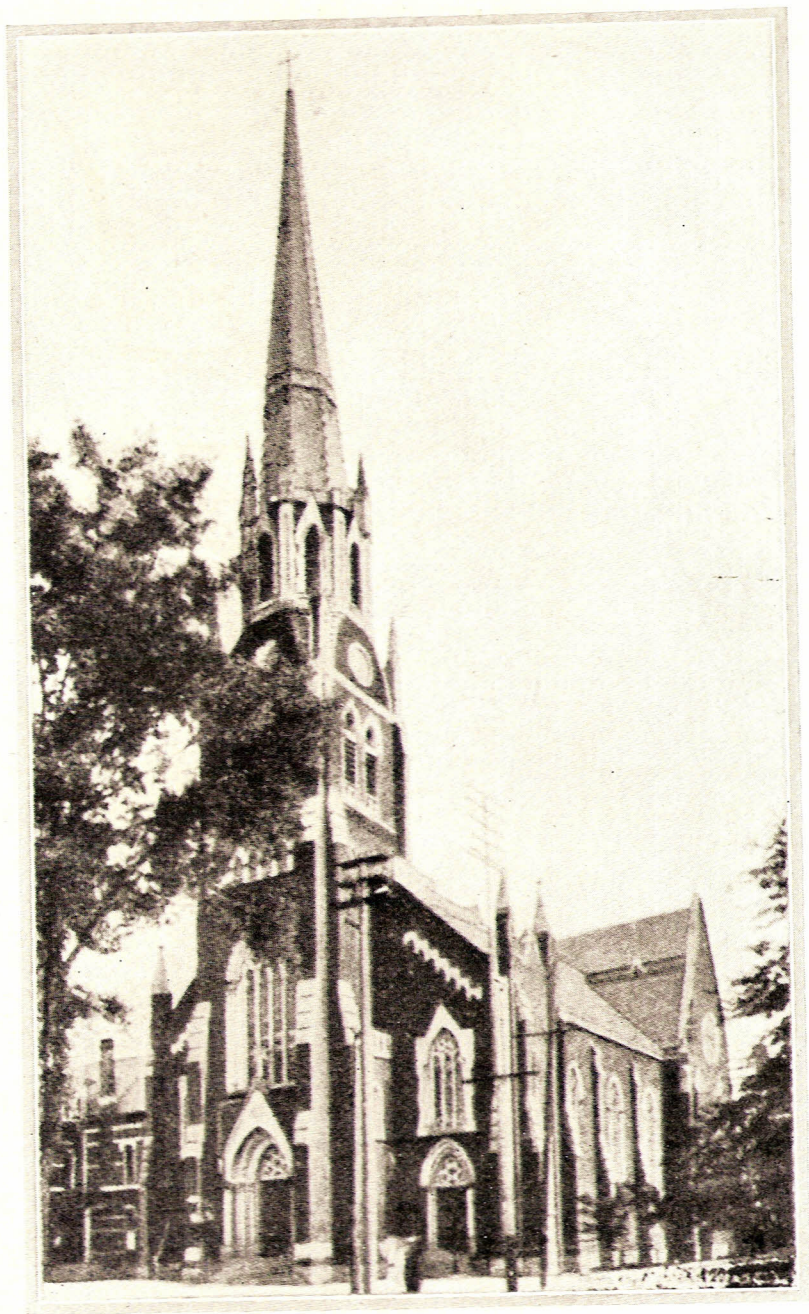
Pius pp XI



Most Reverend Karl J. Alter, Bishop of Toledo



Reverend Joseph Romanus Waechter, Rector of Saint Joseph's



Exterior of Saint Joseph's Church

Foreword

The primary object of the celebration of the Diamond Jubilee of a parish is to render thanks to Divine Providence for the manifold blessings bestowed upon its members in the course of seventy-five years.

"In the general estimation of mankind, gratitude approaches nearer than any other virtue to justice." This gratitude finds its fullest expression in the Holy Sacrifice of the Mass, which on the day of the Jubilee is the center of attraction and is celebrated with more than usual solemnity. "The sacrifice of praise shall glorify me; and there is the way by which I shall show him the salvation of God." Psalm 49, 23.

In the course of seventy-five years many a good Catholic, who spent his or her childhood days in good old Saint Joseph Parish, has gone forth to various parts of the Union, establishing new homes and new parishes and spreading the faith of the forefathers. To all, we would extend a hearty welcome on this great feast day, mindful of the words of Holy Writ: "And thou shalt feast in all the good things which the Lord thy God hath given thee, and thy house, thou and the Levites and the stranger that is with thee." In Deut. 26, 11, and Levit. 25, 8, 10, we are commanded: "Thou shalt also number to thee seven weeks of years (that is today, seven times seven, which together make forty-nine years) and thou shalt sanctify the fiftieth year, and thou shalt proclaim to all the inhabitants of thy land, for it is the year of the jubilee." If this be the will of God after Fifty Years, how much more so after Seventy-Five Years!

The rare opportunity is also given to recall and to put on permanent record the outstanding facts and events that transpired during these seventy-five years, and to note the development and progress of the parish.

Speaking at the celebration of a Jubilee of an eastern parish, Bishop Thomas Shahan, Rector at that time of the Catholic University of Washington, said, "Not every one, however, even among Catholics, grasps fully the meaning of the little religious community of men, women, and children that goes by the name of 'parish.' When Saint Paul preached to the people of Athens, some of his hearers, no doubt, came from nearby hamlets and districts, and would surely have been surprised if told that the new religion, which that small, unseemingly Jew was preaching in poor Greek, would soon borrow their humble local term of "neighbor" or "neighborhood" and eventually carry it over a wider world than Alexander or Caesar ever dreamed of.

Since then, the Catholic religion has conquered the Old World and the New; has overcome countless enemies; has been on the verge of extinction; has survived a hostile civilization and created out of its ruins a new one; has dealt as a friend and an equal with philosophy and science, the arts and government; but has never known a time or place when her ordinary work was not based upon the parish, or when she did not deal with the individual soul—man, woman, and child—through its religious mechanism.

What, then, is this human unit, at once so old, and yet so new, that has survived every loss and humiliation known to men, and still thrives and grows amid the wreckage of language and politics, of races, peoples and nations? Why is it still the irreducible nucleus of the Christian religion, and why does it still make possible the application of the Gospel, letter and spirit to the human life that surges about us no less heavily than it did when martyrdom was a daily occurrence in Rome, and when our beautiful burial services were first sung in those little parish churches that rose above the sepulchres of the men and women who died gloriously for the divinity of Jesus Christ?

The parish was ever the social heart of the Catholic community, meant to supplement and strengthen the activities of the family, not to suppress it or in any way weaken its rights and duties of divine origin. The parish is equally hostile to self-centered individualism and to civil absolutism, both of the evil philosophy of materialism, and that equally evil and fatal pantheism which would abolish life eternal and destroy the very idea of God Almighty."

For the glory of God, for the good of religion, and in thanksgiving for the countless blessings bestowed upon our parish during the past three-quarters of a century, this souvenir is offered to the members and friends of dear old Saint Joseph. May the prayers rising to heaven on this occasion bring joy and peace to those "who have gone before us with the sign of faith and who sleep the sleep of peace". May this act of appreciation be an encouragement to those who have borne and still must bear the "burden and heat of the day"; whilst to the young it must be an incentive and inspiration to maintain and to transmit to coming generations the precious gift of the Faith.

Feast of Saint Joseph

March 19, 1933.

The Pastor.

History of Fremont

To the student of history, the narrative of the early settlement of Fremont, formerly known as Lower Sandusky, with its details of investment by the Indians, the green hillock with its stockade, over-looking the beautiful winding river, and the adventurous defense of the present site of Birchard Library, possesses an indescribable charm.

That the British and their allies risked their lives, defeat and slaughter, and contested ownership for this desirable spot, cannot be wondered at by the traveler of 1933 who passes the well-kept park containing the remembrances of the days of long ago.

Long before the pioneers laid out the town of Lower Sandusky, upon both sides of the river were two villages inhabited by a band of Wyandotts, otherwise known as the Neutral Nation, this neutral territory was also used as a haven of refuge by the Erie Indian Tribes as well as the Huron Tribes, after the latter were defeated and scattered by the fierce and war-like Iroquois bands.

History shows that this neutral village was established in 1650 and named Lower Sandusky—the name Sandusky being a derivative from a general meaning among the Wyandott—Seneca-Huron,—Erie—and Iroquois Tribes, the interpretation signifying, "AT THE COLD SPRINGS".

Robert Cavalier La Salle, famous French explorer, is believed to have navigated the Sandusky River from Lake Erie and Sandusky Bay to a point up to and beyond Fremont in 1669, making the trip in a canoe with a few daring companions. He was seeking a route from the Great Lakes to the Ohio River.

Fremont, the Lower Sandusky of the Revolutionary and War of 1812 strifes, was a British trading post as early as 1764 and was the Westernmost point traveled by British and Colonial troops under the command of General Israel Putnam, the latter of Revolutionary War fame, in Bradstreet's famous foray against Chief Pontiac. Putnam's troops, men from New York, New Jersey and the New England States made their encampment on what is now known as the Sandusky County Fair Grounds.

Fort Stephenson Park was named after Colonel Stephenson, who commanded the United States Fort which was built in February, 1813.

The war of 1812 and its continuance brought about the events in which Major George Croghan of Kentucky, was the hero. About the middle of July, 1813, Major Croghan was placed in command of the fort, upon which an attack was anticipated from the British and warlike Indians. On the evening of August 1st, 1813, this gallant young Kentucky Major then but 21 years of age, and supported by his 180 Kentucky riflemen and one six-pound cannon, "OLD BETSY" defeated 2,400 British and Indians under the command of General Proctor and Chief Tecumseh. General Harrison had advised Croghan that if the enemy appeared in force he should retreat, but Croghan wrote back: "We have determined to maintain this place, and by heavens, we can."

General Proctor with his force of 2,400 troops and Indians, surrounded Fort Stephenson, and sent a flag of truce to Croghan, advising him to submit and save the massacre that would certainly be the result if he resisted. Ensign Ship, Croghan's aide-de-camp, coolly replied: "When this fort shall be taken there shall be none to massacre. It will not be given up while a man is able to resist."

The British advanced under Lieutenant Colonel Short, who shouted, "Cut away the pickets, my braveboys, and show the Yankees no quarter." The men in the fort reserved their fire until the "red-coats" approached to within fifteen or twenty paces, when they let fly their bullets with such fatal precision that the British faltered. Then they turned their masked battery, a single gun, a six-pounder, loaded with grape and cannister, upon them, and the ditch was soon filled with the dead and dying enemy. Short, who did not want to give "quarter" to the Yankees, was killed. The proud British grenadiers beat a retreat.

Colonel George Croghan's body was returned to the scene of his victory a number of years ago and now lies entombed beneath a marble slab, in the shadows of a towering granite shaft erected on the site of Fort Stephenson (now Library Park), to his memory and that of the soldier dead of Sandusky County.

Here, too, at the base of this stately monument, standing guard, in the exact spot where she so proudly and valiantly defended the faith of our fathers 116 years ago, is "OLD BETSY".

Daniel Boone, Simon Kenton, Brady and other noted backwoodsmen and wilderness explorers have visited Fremont and vicinity. Brady's Island located in the Sandusky River inside the city limits is named after the famous Brady. The above group of pioneers, together with the Moravian missionaries, Heckwelder and Ziesberger, with 1,000 white settlers were held prisoners by Indians in this vicinity during the French and Indian wars and during the various outbreaks of Indian warfare.

The Sandusky River was used as a traffic lane by Indians from central points in Ohio to Lake Erie and it was necessary at this time, as it is today, for the warriors to portage around the rapids between a point near the present Wheeling and Lake Erie Bridge and a locality above the village of Ballville.

Fremont was named in honor of General John Charles Fremont, the "Pathfinder" of the Rocky Mountains, famous American explorer, soldier and statesman, the name of the village, Lower Sandusky, locality with much early day historical connection, being changed by petition presented to the village council in 1840 by Rutherford B. Hayes, then a young practicing attorney of Sandusky County.

General John Charles Fremont was born in Savannah, Georgia, on the 21st of January, 1813 and had a most distinguished career. During the years of 1842 to 1847, he made, with the famous Kit Carson as guide, three expeditions through the then almost unknown region between the Missouri and the Pacific, took part in the Mexican War and was appointed Governor of the conquered territory.

As Lieutenant Colonel in the United States Army, he lead an expedition through the Rocky Mountains before the days of "49". In 1849 he was elected Senator from California which was then being organized as a state and which had gained world wide recognition in the "Gold Rush". He served in the Civil War as a Major General with the Federal forces and was appointed Governor of New Mexico Territory by President Rutherford B. Hayes. In 1856 General Fremont, candidate for Presidency of the United States, was defeated on the New Republican ticket by James Buchanan, democrat.

General Fremont died July 13, 1890.

To a stranger visiting Fremont, the first and greatest attraction is Saint Joseph Church at the corner of Wood and Croghan Streets. It is by far the largest and most beautiful church edifice between Cleveland and Toledo. Its well proportioned spire, 225 feet high, is surmounted by a golden cross that can be seen for miles by the traveler as he approaches the hospitable gates of our Fair City. Its exterior is solidly built, well personifying the Faith for which it stands. In beauty of line and Gothic architecture, it measures up to the famous churches of Europe built during the ages of Faith. Upon entering the church, the stranger cannot help but notice the beautiful vaulted ceiling, the graceful pillars and the correct arches supporting the roof. He will be impressed by the three fine altars and pews of sawed oak and Canadian cherry birch. In the sanctuary windows and the Way of the Cross, he will be quick to recognize choice types of Munich and Innsbruck art. Even though not of the household of the Faith, he will experience a feeling of quiet, peace and nearness to God so refreshing in days of stress and worry. As he lingers in the sacred place, his burdens seem to lighten, new courage is born, as to his mind are brought the comforting words, "Come to Me all ye who labor and are heavily burdened and I will refresh you".

Spiegel Grove, the residence of President Rutherford B. Hayes, the nineteenth President of the United States, is one of the city's greatest attractions, located upon a level plat which in-

cludes within its boundaries some thirty acres. The substantial brick residence stands in the midst of the grove, delightfully shaded by the old forest trees. This estate, in the southwestern section of the city, has been deeded to the Ohio State Archaeological Society by Colonel Webb C. Hayes, son of the late President. The grove and the Hayes Mansion have been preserved as they were when the President and his wife entertained many of the noted men and women of their day and time.

A splendid Memorial, an exact replica of that beautiful Grecian temple the "Atheneum" has been erected near the Hayes Mansion. The pretentious edifice is a vast treasure house of relics, valuable historical data, and books. It contains all of President Hayes' personal library and in addition the only complete Authentic Historical Library of the State of Ohio. There is also a complete duplicate of the Congressional Library at the National Capitol, and at the same time has the reputation of containing the only other Historical Library in the United States equal to the National Library at Washington, D. C.

In the southern part of the City is "Our Lady of the Pines". Formerly known as the "Green Estate" it was bought by the Sisters of Mercy in 1925 who have converted it into a Novitiate and Motherhouse of their Community. These Sisters teach in the different parishes of the Diocese and give instructions to children in localities where there are no parochial schools. In their care are Mercy Hospitals, Toledo and Tiffin, and St. Rita Hospital, Lima. "Our Lady of the Pines" has become not only a house of prayer and contemplation of things divine but also an academy of music, painting and the finer arts so highly cherished by the Church whose devoted daughters the Sisters strive to be.

The Catholic Church in Fremont

In 1901, Major Clinton published a beautiful story entitled "Barbara, a Romance of the Lower Sandusky Valley", subtitled, "A Tale of the War of 1812 and 1813". On page thirty-five of his charming narrative, Major Clinton says: "Some time after the date when Washington made his visit to the valley, in 1745, and established the location for a fort on the west banks of the river, and after the Moravians (a religious sect) had been driven from the place by the Indians through some misunderstanding, about the year 1780, a Catholic mission had been established, and was at the time in charge of a most worthy priest, named Father Jacqueuse. The mission house occupied a position on the hill on the west banks, at a point near what in after years was known as the Pease Farm and homestead. Just near it also stood the rude hut occupied by the priest.

"The mission house was but a log structure, and all that marked it from the rest about it was the wooden cross that had been nailed to the peak of the roof on its east end.

"But of all these buildings, the mission house included, no trace was to be found later than the year 1845. At that time the location of some of them could be marked by the close observer. Their last moldering remains have long since disappeared, and that as effectually as if they had never been."

There seems to be some foundation to the story of "Barbara" for the author continues: "It is only a grouping together of a series of incidents as they occurred, at a time when the Sandusky Valley was yet the home of the Indian. Historical facts are kept intact, and given as they transpired, and, while all the incidents herein related were actual occurrences, names are so changed as to leave all, even some of the once most familiar with those early days, much in doubt as to who the real characters were. They did exist, they did occur, and were then a part of the early history of the 'Beautiful Valley'. In their day this story was familiar to them all."

According to a "History of Catholicity in Northern Ohio and the Diocese of Cleveland from 1749 to December 31, 1900," by Reverend George F. Houck, Chancellor, in the year of 1816, Lower Sandusky (Fremont) had a population of about 200 whites. Among these were three brothers—Joseph, Anthony and Peter Momenay (probably Momenee), French Catholics who had fled from Detroit, Michigan, to escape the cruelty of the Indians. After an absence of seven years, these young Frenchmen returned to Detroit and induced John B. Beaugrand, to come to Lower Sandusky and encourage the white settlers. Monsieur Beaugrand was so pleased with his new venture that in January, 1822, he brought his family, consisting of his wife and seven children to Lower Sandusky. Father Gabriel Richard, of St. Ann's Church, Detroit, visited his former parishoner in March, 1823, and said Mass at the home of the Beaugrand Family. After Father Richard's departure, no priest visited Lower Sandusky for some time. Bishop Fenwick of Cincinnati is alleged to have stopped at Fremont two or three times between 1826 and 1831, giving such spiritual consolation as the needs of the neglected flock demanded at the time. The field was large—"ripe for the harvest but few were they who labored in it." The priests from Saint Mary's, Tiffin, visited Fremont from time to time and did all in their power, amid their many duties and hardships, to keep alive the faith in the hopes of a better day when more laborers would engage in the vinyard of the Lord. Sainly Bishops as Purcell of Cincinnati, accompanied by men like J. M. Henni, later an Archbishop of Milwaukee, Reverend Stephen Badin, the first priest ordained in the United States, and many others came to Fremont and heard the cry, "Send us a resident priest." But alas there was none to send. Many of these heroic missionaries pleaded before the students in various seminaries of Europe: "Please come to America; see its opportunities to save souls and serve God." Their appeal was finally heeded.

In 1839, Bishop Purcell commissioned Reverend P. J. Machebeuf, who had been assisiant to Father McNamee of St. Mary's, Tiffin, to look after the many missions and stations in Northwestern Ohio.



Bishop Machebeuf

Joseph Projectus Machebeuf saw the light of day at Riom, France, August 11, 1812. When only thirteen years of age, he suffered the first and greatest loss of his lifetime, the death of his mother. For this reason you will note how he always addresses his letters, "My Very Dear Papa." His cherished wish to be a priest was finally realized when he received Holy Orders from Bishop Feron, December 21, 1836. He was appointed assistant to the Pastor of Cendre where he labored earnestly and zealously. As a student in the seminary, he had listened attentively to the Lazarist, Father Odin, later on Archbishop of New Orleans, to the saintly Fläget, Bishop of Bardstown, Kentucky, and to others telling of the needs of the American missions. Bishop Purcell had pleaded so strongly for help that the young Machebeuf could no longer resist the longings of his heart, but gave up all to serve his Master in distant America. The sacrifice must have been great, the

struggle hard, but love for God and souls conquered. Thirty years later, he made his first visit to his native diocese as a bishop. The *Semaine Religieuse* of Clermont graphically describes his departure in its issue of September 13, 1869. It said:

"On the morning of the 21st of May, 1839, two young priests of the Diocese of Clermont, dressed as civilians, passed hurriedly along the streets of Riom before sunrise, and went out of the city by the main road leading towards Paris. Upon reaching the open country they stopped to await the coming of the diligence which was to take them over the first stage of their journey to the Seminary of Foreign Missions in that district capital. Their departure resembled rather a flight, yet, in spite of its secrecy the young ecclesiastics were seen, and one of them was recognized by a brother priest and former fellow-student. A few words explained all, and, as this friend grasped the hand of the young traveler in an affectionate farewell, he saw the emotion which shook the delicate frame of the voluntary exile as he cast a last tearful look back upon his native city. He realized that a terrible struggle was taking place in that heart whose tender sensibilities were so well known to him. In fact, a great and sublime sacrifice was being accomplished there at that moment. The young priest, in order to spare his family the heart-rending pain of a farewell, and likewise to escape their determined resistance to what he considered his vocation, had passed before the door of his father's house without stopping to enter. His young companion, whose own heart was still throbbing with the emotions of a similar sacrifice made only the day before, was

scarcely less disturbed, but, drawing near to his sobbing friend, he lightly laid his hand upon his shoulder and pointed towards heaven. Silently they turned and continued on their way. The young fugitives were the Abbe Lamy and the Abbe Machebeuf.

Friends of these young priests were surprised at the two "runaways" and the father of Father Machebeuf became very angry with his son. His first thought was that this was another sudden impulse, and youthful enthusiasm had run away with common sense. Was this the treatment due him after the life-long care shown to his first-born and best-beloved child. Ingratitude. Father Machebeuf was greatly distressed at the sorrow of his father and wrote to him from Paris:

Paris, May 24, 1839

Very Dear Papa:

I have just received a letter from my sister, and from it I learn that my departure has cast you into a state of sadness and grief which seems past all consolation. This is the very thing which caused me great anxiety before, and made so much harder for me the sacrifice which the good God asked of me.

The proofs of goodness and affection which I have ever received from you up to this moment have been too many and too great to allow me to doubt your love for an instant, and the presentiment that my departure would cause you sore affliction haunted my mind and saddened me these many weeks. I beg of you to believe that, in acting as I did, I but followed the voice of conscience.

It is true that affection and gratitude would keep me near you, but the voice of God was calling me elsewhere, and I could not be deaf to it. All of my directors and superiors told me that the time was come for me to accomplish the will of God in my regard. They reminded me of the obligations I had contracted upon receiving Holy Orders of devoting myself to the glory of God and the salvation of souls. Without being wanting in my duty I could no longer resist the inclination which I have so long felt for the missions.

But, what has, perhaps, caused you the most pain, is that I left without telling you, and without going to bid you a last farewell. Let me assure you that this was not through indifference or lack of consideration for you, but in reality through obedience to the Superior of the Seminary who enjoined upon me the most inviolable secrecy. In the face of all the longing which I had to go and tell you good bye, he insisted that the interview would be too painful for both of us. I asked him then to allow me to go and see you often before leaving, in order to make up somewhat for our coming years of separation. It was for this reason that I made those frequent visits to Riom during the month of May, to show you that, if obedience prevented me from telling you my secret, at least I was doing all that I could to testify to my love and affection. Then, dear Papa, do not think that it was through hardness of heart that I passed through the city without seeing you. The sacrifice was great for me, but my course was marked out and I had to hold to it.

When I learned that you had expressed a desire to see me once more, although fatigued by the journey of two hundred leagues, I was even then disposed to return to Riom, but a Vicar General from America and the Superior of the Foreign Missions where we are staying prevented me, telling me that the parting after such a visit would be more painful than what we are now suffering, and that we would be obliged to part in any case.

This, then, was the new sacrifice which they asked of me,—to give up this apparent consolation, and I trust that the good God will grant to both of us the strength necessary to bear all the trials which He may send to us. And, since you partake in the sacrifice, I hope that God may give you to partake also in the recompense for whatever little good I may be able to do in that country where there is so much to be done.

As I told you, we are staying at the Seminary of Foreign Missions, Rue du Bac. The Superior and the Vicar General of the diocese where we are going received us with a cordiality and an affection that was truly paternal. Our Bishop comes from Bordeaux on Saturday or Sunday, and we shall embark some time during the month of June. Do not worry in the least about me; we are children of Providence and God will not abandon us. I beg of you then, in the name of that Providence, not to grieve so much over my leaving. It is God who has willed it; may His holy will be done.

I sincerely hope that you have already forgiven me for all the pain I have caused you, and that you will kindly grant me the favor I now ask of you, and that is, to write me one word assuring me of the pardon which I urgently implore.

Embrace for me with your whole heart that good aunt whom it was so painful for me to leave, and also that dear brother so devoted to me. Adieu! Every day I pray to the good God for you all.

Your most affectionate son,
PRIEST JOSEPH

When Bishop Purcell arrived in Paris and learned how things were, he also wrote a letter well calculated to console Mr. Machebeuf, and even to make him proud to think that he had a son capable of such a sacrifice.

It was couched in the following terms:

Paris, May 26, 1839

Dear Sir:

My heart feels fully the sorrow that the departure of your dear son for the missions of America has caused you. I know all that such a separation should cost to so good a father,—to a father who knew how to rear his children so well in the midst of a generation so perverse and so little docile to our holy religion as is that of today. Yet I am quite sure that your regret, although very keen, is not without a mixture of holy joy that God has given you a son capable of such heroism, and that He has chosen among your children an apostle capable, like those of olden times, of leaving all things for His love. Yes, dear and venerable friend, the good Jesus who has given us all, even to the last drop of His blood, well merits that we should with a large heart make for Him the sacrifices which he asks of us. He knows well how to recompense us in God.

Then forgive this dear son if in leaving you his fears were too great to allow him to bid you farewell. It was in this manner that the great Apostle of the Indians, St. Francis Xavier, passed the house of his parents without saluting them, to go to a barbarous land much farther away than ours. In these days communication is more easy and more frequent than in the 16th century. We are walking in the footsteps of those early servants of God. For them the way was strewn with thorns; we have, at least a few flowers planted by a Flaget, a Tessier, a Dubois, a Cheverus, a Dubourg, a Garnier, a Brute, and so many other French missionaries, whom it will be our Christian glory to imitate with all the exactitude, fidelity and humility that will be possible for us.

Adieu, good father, I bid you farewell for your dear son, who is now not only yours but mine also, that is, of two fathers instead of one. I shall love him for you; he will pray for you on earth and in heaven by the numerous souls whom God proposes to save through his ministry. Pray for him, and for me who will always be, with the greatest affection in the Lord,

Your servant and friend
+ J. B. PURCELL,
Bishop of Cincinnati

These letters had the desired effect of reconciling Mr. Machebeuf to the loss of his son, and he wrote to Bishop Purcell and to Father Machebeuf granting the forgiveness asked, and assuring them of his entire resignation to the will of God. It was a severe trial but he offered it for the future safety of his son.

Father Machebeuf sailed from Havre, July 9, 1839, giving up his beloved France and all that it contained to devote himself exclusively to the care of souls in America where priests were so sorely needed. He arrived at Cincinnati, September 10 of the same year in company with Bishop Purcell, Bishop Flaget and the Vicar General of Bardstown, Father McGill, later on Bishop of Richmond.

Three weeks later we find Father Machebeuf on his way to Tiffin there to begin his missionary labors. Interesting it would be to reproduce the letters written from Tiffin to tell of the hardships and toil of this young recruit in the cause of Christ. Space permits us to copy only such

portions of letters as have a direct bearing on Fremont. They are from the life of "Bishop Joseph Machebeuf" by the Reverend W. J. Howlet, Pueblo, Colorado, 1908.

Thus in December 1839 he writes—(Page 78—

In the beginning of November, 1839, I visited for the first time the Irish laborers working on the National, or macadamized road, then being built through the Black Swamp from Fremont—at that time Lower Sandusky—to Perrysburg on the Maumee River. I was at Lower Sandusky, where I received kind hospitality from Mrs. Dickinson and Mrs. Rawson, two very respectable French ladies married to Protestant gentlemen, when I learned that a goodly number of Canadian farmers had settled on Mud Creek, nine or ten miles down the river. I went down there immediately and found over thirty families, mostly from Detroit and Monroe, Michigan. During the few days I spent with them I had the consolation of seeing all of them approach the sacraments in the best dispositions. A good widow lady gave a beautiful site for a chapel on the banks of the river, and to make a beginning, I appointed some pious ladies to teach the catechism on Sundays and a few days during the week, and I promised to visit them every month. To facilitate the keeping of my promise I bought a Canadian pony, on credit, and borrowed a saddle. Thus equipped, I returned to Lower Sandusky, where I rested a day and then began the long and tedious journey through the Black Swamp to the Maumee river.

The National road was graded and partly macadamized, but it was very rough and I traveled only a few miles a day. The first day I had gone only five or six miles when I came upon a party of good Irishmen working upon the road. They recognized me as a priest, and asked me to go to a large log cabin at some distance to attend to a sick man. It was in November, and while I was warming myself, my pony was put in a stable and another cabin was got ready for me. I found that there was no sick man, but that they had perpetrated this pious fraud to keep me for the next day, which was Sunday.

I made no objection to this arrangement, for it suited me very well, so on Sunday I set up my little altar, said mass and ventured to speak a few words to them in English. After mass I had four or five children to baptize, and the generous men were so thankful for the privilege of hearing mass in that wild country and of having their children baptized that they gave me almost enough money to pay for my pony. Promising to visit them again on my return, I set out for Perrysburg, rejoicing that I had been stopped on Saturday for the sick (?) man.

At that time Perrysburg was just a poor little village on the east side of the Maumee river. I found there only one Catholic family, poor Canadians, in a little cabin. I said mass for them and then crossed the bridgeless river with great difficulty and went to Maumee City on the other side. There I found two or three Catholics, said mass for them and set out for Toledo.

Toledo was then (1839) a real mudhole, on the banks of the Maumee. It consisted of a few frame houses, some log cabins, an extent of swamp, and an array of ponds of muddy water. A worse feature was that a large number of persons were sick with the Maumee fever. There were a few Catholic families and five or six single men. I said mass for eight or ten persons in the frame shanty of a poor Canadian. There were a few other families along the river and in the country, so I remained a few days at Toledo to give them a chance to hear mass and go to confession. * * * * *

On March 10, 1841, he writes:

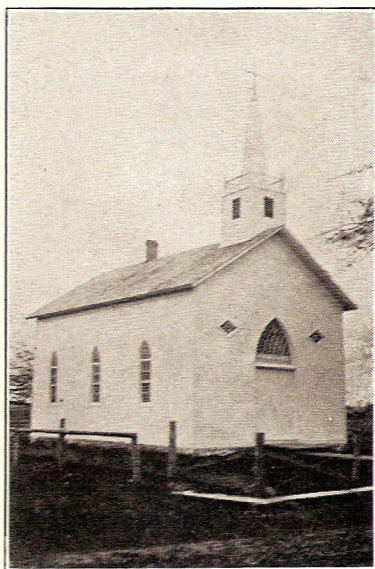
My Very Dear Sister:

* * * * * Lower Sandusky is eighteen miles north of Tiffin. It is built on the Sandusky river, but in a narrow valley, and the plan of the town extends considerably back upon the hills on each side of the river. All the public buildings and a large number of other houses are already built. A magnificent paved road runs through the town from east to west, and steamboats and other vessels afford easy facilities of communication with Sandusky city on the shores of Lake Erie. A railroad, also, upon which they are now actively engaged, will soon connect us with the lake. * * * * *

Eight miles from here, along the river, there are about twenty French Canadian families. Among them there is a man whose father was a negro, and he is not a bad

image of one himself, but he has given sixty acres of land to the church. For the present, however, he retains the use of it. On it they have built a little chapel, which will be plastered as soon as fine weather comes.

Four miles south of the town there are a dozen families of Germans, who live with such innocence and simplicity as might mark the first Christians. It is in the midst of these that I am living. The family where I stay is quite patriarchal. The good old father, whose long and ample coat with its immense buttons must date from the time of Henry IV, sings mass for me every Sunday, and in this he is assisted by his three sons and three daughters. He himself serves my mass during the week every day when I say it in my room, and he says that he would feel happy to serve it as long as he lived. He began when he was ten years old by becoming a server, then he became sacristan, afterwards chanter, etc. Every evening after supper he gives me a lesson in German, but I think it will be a long time before I shall be able to read or speak it with any fluency. Besides the families I have mentioned there are many others scattered through the country, and some of them I do not know yet. I have counted about sixty families that come to mass. * * * * *



St. Philomena Church, Port Clinton Road, on the Darr Farm

To his father, he writes:

Lower Sandusky, March 26, 1841

My Very Dear Papa:

You are aware that I am no longer in charge at Tiffin, but of Lower Sandusky, where I am living at present, and of Sandusky City, where I am going to take up my residence pretty soon. * * * * *

To the south of Sandusky City there is a railroad finished to within eight miles of Tiffin, and it will be completed to Cincinnati in less than two years. This will give travelers the advantage of crossing the entire state of Ohio in a day and a night. It took me six days to make the trip in my buggy.

To the southeast there is another railroad that has fifteen miles in operation, and in a few years will reach Columbus the capital of Ohio. Besides these two railroads another one will run along the lake shore, and will, I judge, be over 300 miles long. It will go through Sandusky City and connect directly with one which comes from New York. Then another one will cross the state from north to south. With such means of communication you can judge if hopes for growth are well founded or not.

But, just at this time, everybody is complaining that the times are bad, that money is scarce and business languishing.

Before speaking to you of my Catholics, I want to give you an idea of a bridge they

are building for the railroad at Lower Sandusky. As the town lies between two hills they are obliged to make this bridge high enough so that the railroad can pass on a level from one hill to another. They say that it will be higher than the houses, only a little north of the town. It will be entirely of wood, but extremely solid. There are already upon the ground about 500 timbers, some of which are from 40 to 50 feet long and a foot square. Perhaps this will astonish you, but you must not forget that here timber is super-abundant and covers about three-fourths of the continent, although people are doing their utmost to clear it off the land. What a sight it will be to see a train of eight, ten or twelve enormous cars passing fifty feet above your head.

The Catholics are delighted at having a priest to attend them regularly, especially as they have had up to the present time only very short visits from a priest three or four times a year. * * * * *

Adjoining the mission of Father Machebeuf were those of Peru and Norwalk which for years were served faithfully by Father Tschenhens, a Redemptorist, and for a short time by Reverend John Neuman. Father Neuman afterwards became Bishop of Philadelphia and so great was the holiness of his life that petitions and processes for his canonization have been prepared.

In June 1841, Bishop Purcell accompanied by Father Henni, Founder of the Warketsfrennl, arrived at Lower Sandusky and were hospitably received at the house of Mr. Rudolph Dickinson, where Father Machebeuf usually made his home when visiting here. A lot for a church had been donated by Charles Brush of Columbus, and Mr. Dickinson generously offered all brick necessary besides other assistance for the construction of the new church. In March 1842 he writes to his sister:

Finding myself at Lower Sandusky, I must not let this go to Papa without adding a little supplement as an answer to your last letters, all of which have reached their destination. You have asked me so many questions about my position, my manner of living, my friends, etc., that I really do not know where to begin to answer you. If I were not speaking to a father or a sister I would not enter into such details in writing of America, but I want to satisfy all of you in order that you may well be assured of my situation, and that henceforth your affection for me may not carry you so far that you might perhaps lose confidence in Providence. * * * * *

We have no fixed salary. We take up subscriptions ourselves, but money is so scarce that the people are not able to give much. * * * * *

Father Amadeus Rappe, a French priest and a particular friend of mine, has charge of Maumee, Toledo and the canal, and your servant is pastor of the two Sanduskys. Father Rappe came about a year ago from France, where he was for a long time chaplain of the Ursulines at Boulogne-sur-Mer. He is the most pious, the most learned, and at the same time the most amiable man whom I have met in America * * * * *

In 1842 the financial condition in America was fully as bad as in 1932, for in writing to his brother Marius, June 30, 1842, among other things he says:

My Dear Brother:

I wrote to my sister a short time ago, but another letter has since come from her asking the same questions which I have already answered, and I shall say but a few words on them now. Besides the two Sanduskys, I visit Port Clinton, a colony of French Canadians who live along the borders of the lakes and rivers and swamps, and support themselves by hunting and fishing somewhat like the Indians. * * * * *

I have only one church yet—the chapel in the French settlement—but I have three others under way. When shall I finish them? That I know not. When I gather money by dint of scouring through forests and woods to pay my present debts, then I contract more, for to be a true American, one must have debts, and in that regard I am the genuine article. * * * * *

Now that you have gone into business, you will probably want to know how business is here. I can answer in all truth that it could not be in a worse condition. Since the Declaration of Independence, no one ever saw here such stagnation in business affairs. Not only is this true in Ohio, but in all States of the Union. There is not the tenth part of the money in circulation now that people had in former years. Last spring most of the banks failed, to the great loss of a host of merchants, mechanics and others, and the few that did not fail will not lend any money, and in consequence every enterprise is at a standstill. The company that was building the famous railroad bridge I spoke of has thrown up everything, and now they are talking of tearing the bridge down and selling it piecemeal to pay the debts. * * * * *

The harvest must have been a failure and the hard times still oppressing the people for he writes from Peru, October 4, 1842:

Very Dear Papa:

Now what news of America. If I had come here to make my fortune I would say that things could not be in a more sad condition. Grain is at such a low figure that it will hardly pay the cost of cultivation. Wheat which should bring a dollar a bushel, and has brought that price, has gone down to fifty cents, and even to thirty-five in the interior of the State. It has been sold in Indiana for twenty-five cents. All other provisions are cheap in proportion. The best meat costs four cents a pound, chickens twelve and a half cents a pair, and an eighteen pound turkey may be had for twenty-five cents. As for fruit, it is not sold except in towns. In the country you can go into an orchard and eat and carry away as many apples as you want. Butter is five cents a pound, N. O. sugar three cents, and so on down the list. * * * * *

We have dealt at great length on the times and labors of Father Machebeuf. Letters have been reproduced in so far as they bear directly on Lower Sandusky because they portray the hardships and difficulties of the early settlers and of these heroic missionaries who left all to gain all for the Kingdom of Christ.

Father Machebeuf later on accompanied his friend Father Lamy to Santa Fe. On account of his undaunted courage and zeal his name in the golden West became a household word conjuring love and admiration. Having become Bishop of Denver he departed this life July 10, 1889, known as "the Apostle of Colorado".



**St. Ann Church—1846*

The church building at Lower Sandusky, to use the word of Father Machebeuf "will be dedicated to Saint Anne, that I may pray with greater confidence for my dear Aunt Anne." The construction of the church was commenced in the fall of 1843 on a lot now known as 511 West State Street. It was a frame structure 30 x 40 feet and cost \$2,500. In 1846 Father Rappe, later Bishop of Cleveland, became Pastor of Saint Ann's Church and at once finished the interior. June 8th, 1846, was a memorable day in the annals of Fremont. Bishop Purcell, assisted by Father Rappe, Father Machebeuf, and Father McNamee, solemnly dedicated the new church to Saint Ann. The Blessed Sacrament now had a permanent home in Fremont, and people could assist daily at Holy Mass. What a comfort and joy to these early settlers who rejoiced at last to have Emmanuel—God with them. The mission was small, only about thirty families, nearly half of whom lived on farms in the surrounding territory. During the next decade many immigrants came from Germany and Ireland and in a few short years the church, built with so many sacrifices, proved itself much too small for the numbers of worshippers. The grade of State

Street had been brought to a lower level and the site, originally considered splendid became more and more unsatisfactory. Most of the newcomers hailing from various parts of Germany had many difficulties, those of language and custom being not the least. They had heard the story of

*Last mass was said in old Saint Ann's, July 19, 1891. Torn down in April, 1893, thus passing into history one of the oldest churches in Northwestern Ohio.

Bethlehem at their mothers' knee in her tongue; they had sung those beautiful German Christmas carols in words which bear no translation; they had learned how to lisp the Sign of the Cross, the Our Father and Hail Mary in the German language; and with the pangs of Heimweh they yearned for the expressions of the Fatherland. It was hard to be thousands of miles from home; the task of draining the Black Swamp, clearing the forest and building homes was difficult; there was little time and less inclination to learn and master a new language. As early as 1855, Father Wen-



Father F. X. Weninger, S.J.

ing, S. J., the celebrated missionary gave a mission at Saint Ann's. He heard of the discontent and unhappiness of many on account of language and customs. He advised the formation of a new parish more in keeping with their wishes and desires. And so a goodly portion of Saint Ann parishioners petitioned the Bishop for permission to organize a new parish in which German, for the time being, at least, would be used. To this request the good Bishop gently but firmly demurred. After all, Fremont was but a village of a few thousand and it was the opinion of the Ordinary that two parishes would be a burden too heavy for a community so few in numbers and poor in worldly goods. Still, undaunted, those of German descent insisted in worshipping God in their mother tongue. Various arguments were advanced in favor and in disagreement of such a move.

On the First Pentecost Sunday, every man could have been made to understand Hebrew or the exact language the Apostles spoke. Instead of that, we read in Acts of the Apostles 2, 1, 11; "The multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue; and they were amazed, and wondered saying, 'Behold, are not all these that speak Galileans?"

And how have we heard them speak in our own tongue the wonderful word of God!" The church has at all times exhorted her missionaries to learn the language of the people and to speak the word of God in the mother tongue of their hearers.

On July 17, 1902, Archbishop Ryan of Philadelphia, the Chrysostom of the American Pulpit, speaking at the obsequies of his life-long friend Archbishop Feehan of Chicago, said:

"Few people know and still fewer appreciate the silent labor and mental strain unavoidable in the establishment of so many churches, schools, and institutions. People judge by newspaper accounts of the movements of bishops on occasions of Confirmations and Visitations, etc., but the silent home work which is little noticed, is the severest of all. And we must bear in mind that, unlike the bishops in any other country of the world, the prelates who rule in our great cities, and this is especially true here, have to deal with people of many diverse nationalities. The Church in a city like this is similar to the whole Catholic Church in miniature. It combines two of the marks of the Catholic Church, proofs of its Divine origin, its Catholicity and Unity. We behold in her all the discordant elements of the world unified into one institution. Now in our great cities we behold so many diverse nationalities in the same faith and same essential discipline and under one head.

"But of course, the human elements are there and cause differences of a minor, but often of a vexatious character. Similar difficulties are found in the political mission of the United States in unifying all the different nationalities. 'E pluribus unum' is Catholicity and Unity in the State. Some one may urge that the only way in both cases is to thoroughly and immediately Americanize politically as well as religiously. But prudence says be slow in this process; old prejudices and old ways cannot be rudely interfered with. Do not tear up the cockle lest the wheat should also be destroyed.

as a true priest wherever authority placed him. He was sensitive to the onerous obligations his sacred office imposed upon him, and realized, as does every priest, that for the fulfilling of these duties, God's special graces are necessary. He earnestly sought to realize in his own life the more than human ideals of the holy priesthood.

By his life, Monsignor Rieken, proved that he believed and hoped in Jesus Christ. For such service, the Master of life and death has promised eternal life. The prayer of Saint Joseph's is that his priestly soul may rest in peace.

Father Rieken resigned May 18, 1921, and again Saint Joseph's at Fremont found itself without a Rector. Bishop Schrembs called for a canonical examination, known as a concursus. While this necessary step to provide for a rector was in progress, a cablegram announced that the Holy Father had transferred Bishop Schrembs to the See of Cleveland, made vacant by the untimely death of Bishop Farrelly. Toledo was now without a bishop and the appointment for Fremont was held in abeyance until a new Ordinary would be installed.

Father Carl Reineck, who for over three years had been Father Rieken's assistant, was left in charge, pending the appointment of the new pastor. Father Benedict Burger, a newly ordained priest, was sent to help Father Reineck in the management of the Parish. It is not to be wondered at that these two, capable, young priests endeared themselves in the hearts of all as they labored incessantly for the spiritual and material advancement of Saint Joseph's Parish.

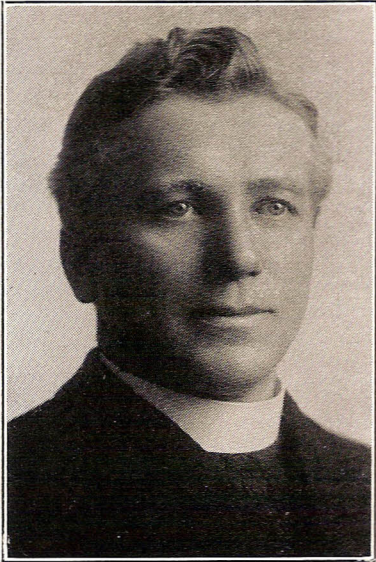
Monsignor Samuel A. Stritch, Chancellor of Nashville for a number of years, was consecrated the second Bishop of Toledo in Saint Francis DeSales Cathedral, November 30, 1921. On February 10, of the following year, he appointed the present incumbent, Reverend Joseph R. Waechter, Irremovable Rector of Saint Joseph's Fremont.

Born at New Washington, Ohio, Father Waechter made his elementary studies in his native parish school. In 1896, he completed his classical course in Saint Joseph College, Collegeville, Indiana, entering Saint Mary's Seminary, Cleveland, in September of the same year. He enjoyed every moment of his seminary days and loves to meet his brother priests, especially his former fellow students, to live over again the days when philosophy and theology were the main topic and every day brought a new revelation. Ordained to the Holy Priesthood, May 24, 1902, by the saintly Bishop Horstmann in Saint John's Cathedral, Cleveland, he began his priestly life by being assistant to the Rector of Saint Joseph's Tiffin, for seven years. On February 3, 1910, he was given charge of Saint Nicholas Parish, Berwick, where on Christmas Day, 1911, Bishop Schrembs sent him the glad tidings of his appointment to Saint Joseph's Church, Crestline. There Father Waechter spent ten happy years, joyfully looking after the welfare of the people committed to his care. He arrived at Saint Joseph's Fremont, on Washington's Birthday, February 22, 1922. Since assuming the pastorate of such an important post he has been unsparing of himself, devoting every moment to further the spiritual and material interest of those who call him Pastor. Daily he can be seen in his office listening to the tales of want, sorrow and distress confided to him by a devoted people. He makes his daily rounds in church, in school, at the side of the sick and dying, wherever and whenever duty may call. Comparatively a young man, he admits 56 years, and it is the hope of all Fremont, irrespective of creed, that he be spared for many years of usefulness to a community which has long since learned to love and trust him.

THE REVEREND ASSISTANTS

Is it too much to say that since the days of Pentecost, since the heroic periods of national conversions, the world has not looked on laborers so gratuitous, on devotion at once so absolute and intelligent, so active and creating and stimulating, as the American clergy has furnished within this century? See the profound respect, the love and the veneration with which people look upon the priestly figures who minister at their altars, the benediction in which they hold the memories of the departed! If any reward, save Christ Himself, could satisfy the heart of the priest who throws his being without reserve into the work of his ministry, as all the Reverend Assistants of Saint Joseph's in common with the American clergy have done, would it not be this overpowering cry of love, this incredible showing of Faith, this living and universal response of the people, whereby he knows that his ministry is fruitful, that the Kingdom of God is being broadened, truly, surely, steadily, by his endeavors? There are many reasons to thank God for the zealous, learned and capable young Levites who have these many years assisted the different Rectors in fostering piety and saving souls within the Parish of Saint Joseph. The prayers of the Pastor and people follow these young priests throughout their entire career.

THE REVEREND ASSISTANTS



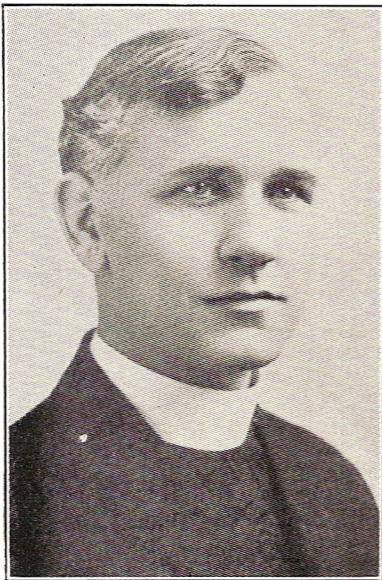
Reverend Cantus Faist



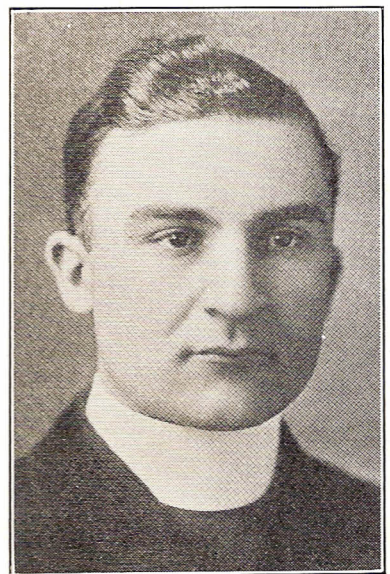
Reverend Henry P. Waechter



Reverend Otto Kappus

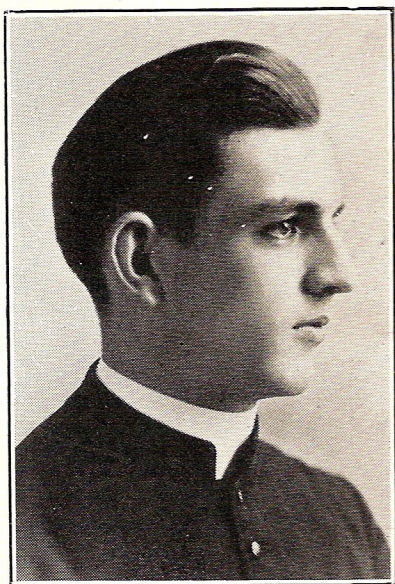
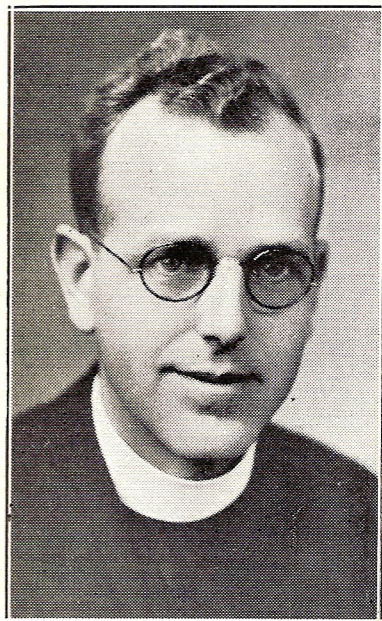


Reverend George May

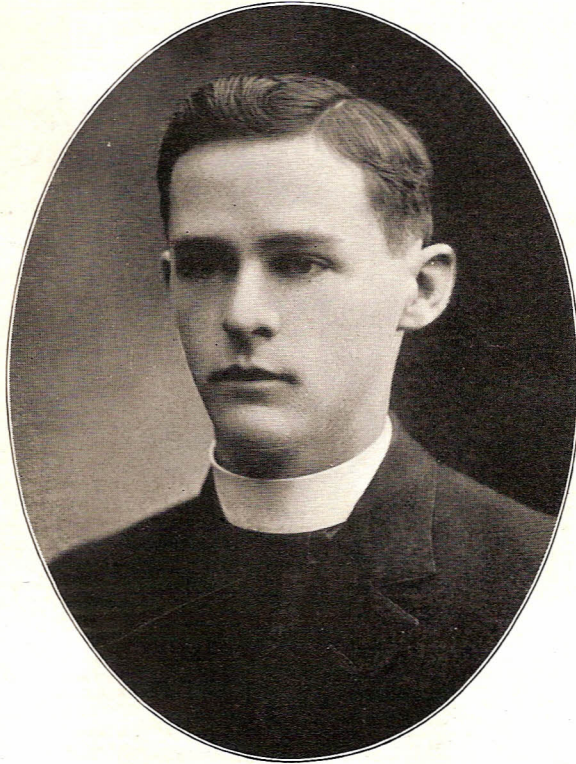


Reverend Carl Reineck

THE REVEREND ASSISTANTS

*Reverend Benedict Burger**Reverend Hilary Weger**Reverend Joseph Ahn**Reverend John Vogel**Reverend Francis Schaefer*

THE REVEREND ASSISTANTS



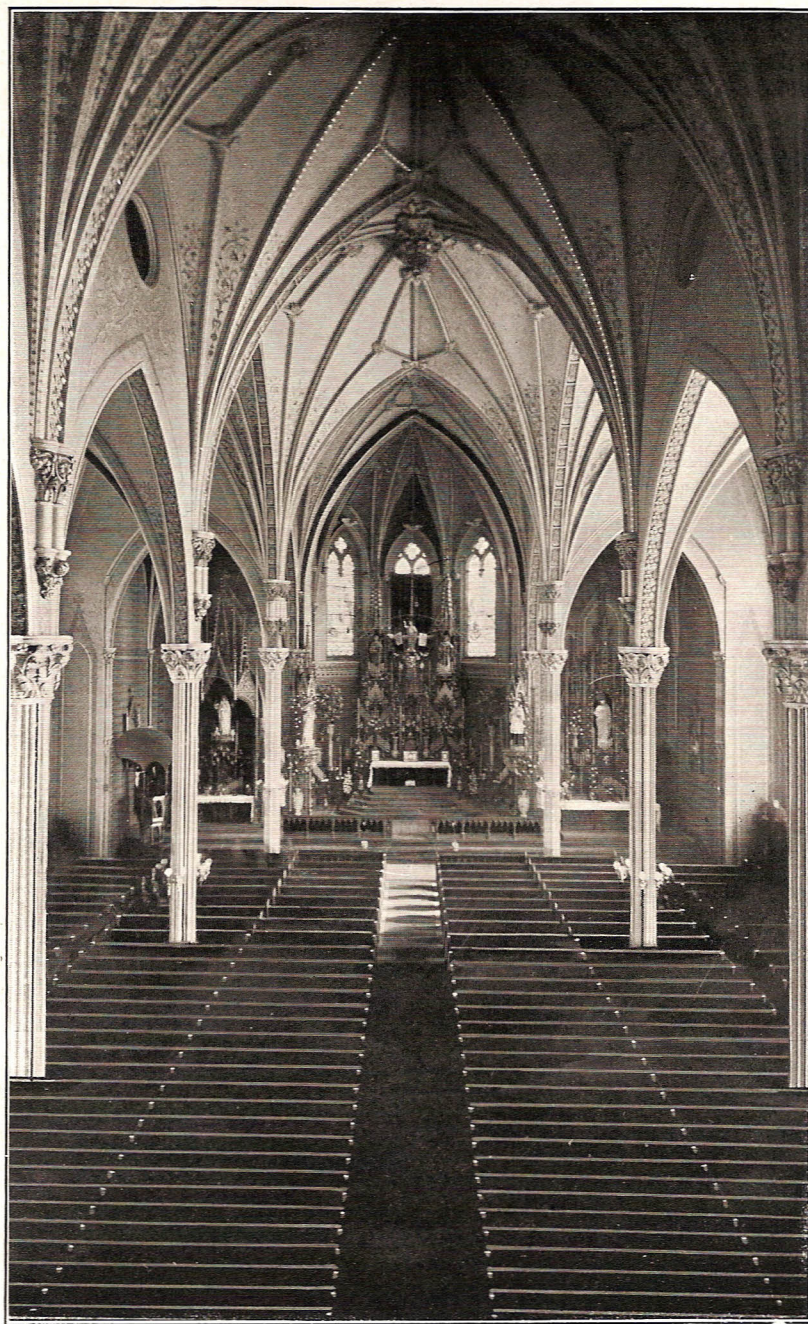
Reverend Henry Bushkuhl



Reverend Marcus Vogel



Reverend Alphonsus Hoffman



Interior of St. Joseph's Church

SAINT JOSEPH CHURCH

As had been observed, the original church building of Saint Joseph Congregation was completed in November, 1857. Father Molon, who had been appointed Pastor by Bishop Rappe said the first mass for the new congregation on the feast of the Immaculate Conception, December 8, 1857. The Parish at once had such a steady and healthy growth, that less than sixteen years after its organization, thoughts of Pastor and people turned seriously towards the building of a larger and more commodious church edifice. Doctor Bauer had decided to buy two lots at the corner of Croghan and Wood streets in-lots numbers 227-234. November 3, 1873, J. W. Wilson and wife sold the lots to Phillip Gottron for the consideration of \$4,000. Three days later, they were deeded to "Richard Gilmour, Bishop" the deed being recorded the same day. The coveted ground for a new church had been secured.

In the meantime, the "old Church", still under 25 years of age, continued giving expression to the faith and devotion of a struggling pioneer people, was kept in reverent repair. New windows at the cost of \$40.00 apiece were installed in 1874; a new roof replaced the old one in 1878. Most sacred are the memories that cluster about this venerable house of God. Here the little ones emerged from the regenerating water of Baptism, "Children of God and heirs of Heaven;" here they listened with rapt attention to the word of God as given by their priests and especially by Bishops Rappe and Gilmour of Cleveland, as they came to administer Confirmation; here they plighted their troth in Holy Matrimony; and here again in the hour of their greatest sorrow they came for consolation and hope, as they heard the requiem sung over the remains of their beloved dead.

At times a person cannot help but wonder if it is quite right that a church, hallowed by so many sacred associations, should be used for any but religious purposes.

A new and larger church was needed and preparations were continued accordingly. The Messenger, Thursday, September 8th, 1881, contained the following item:

"Ground Broken. Ground was broken last Monday for the new church of Saint Joseph. The basement wall will be laid this season. Early next spring, the erection of the church proper will be commenced."

Great headway must have been made as we read:—

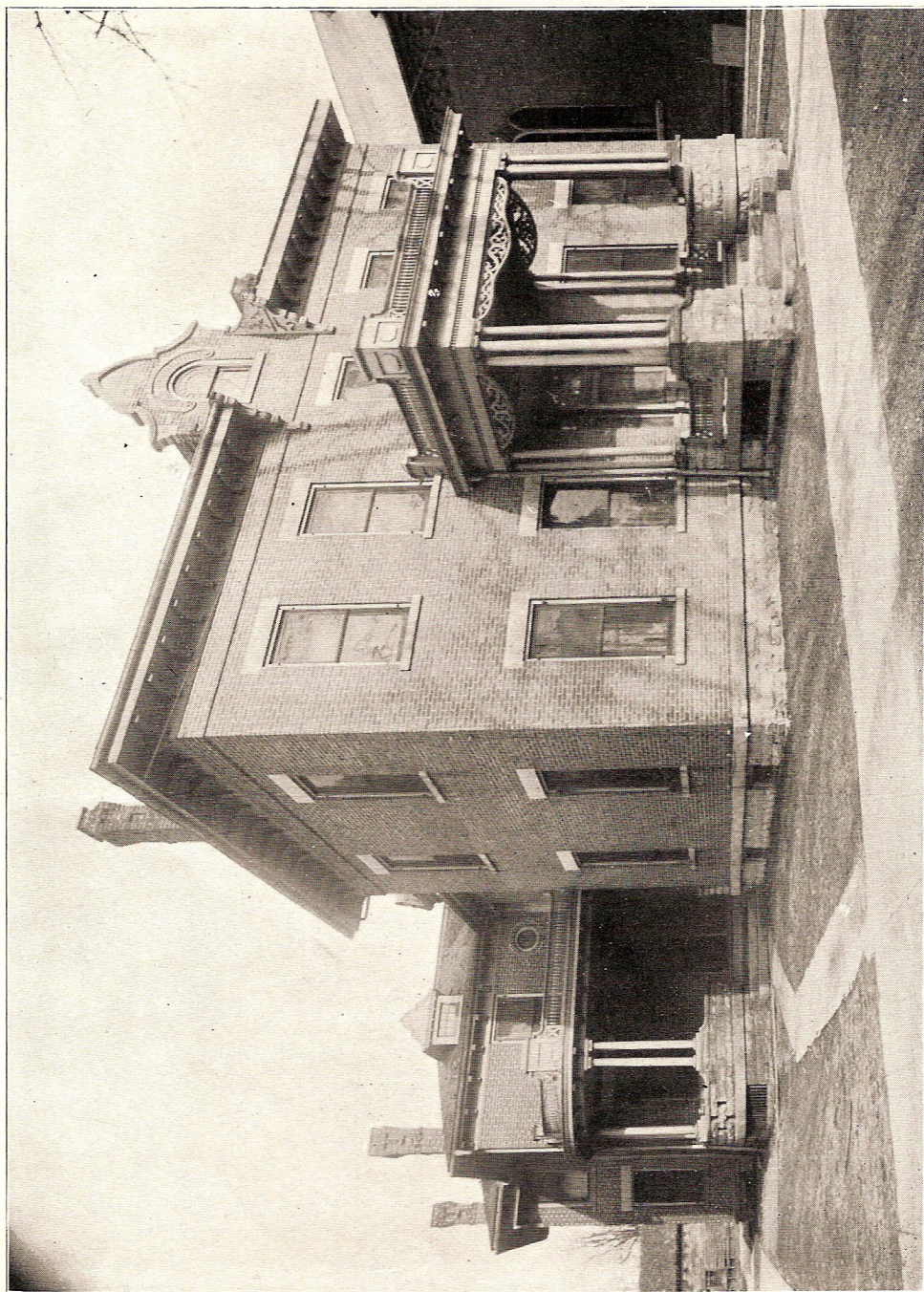
THE FREMONT JOURNAL

May 4, 1882

ST. JOSEPH'S
THE CORNER STONE LAID

"The corner stone of the new St. Joseph's church on Croghan and Wood streets in this city, was laid, with impressive ceremonies, Sunday afternoon, April 30th. The church when completed will be one of the largest and finest structures for Divine worship in northern Ohio, and will be an edifice of which the citizens of Fremont may justly feel proud. Its cost will not be far from one hundred thousand dollars. It is to be eighty feet in width, one hundred and sixty in length, and will seat twelve hundred persons. The height of the spire is to be two hundred and twenty-five feet.

"Reverend Seraphin Bauer has presided over St. Joseph's congregation as pastor for nearly twenty years. When he took charge of the church there were about two hundred members, which number has since been increased to eleven hundred and fifty. Father Bauer is a liberal, public spirited, generous man, respected and esteemed by all our citizens, irrespective of creed, and it is with pleasure we state that he possesses a robust, hearty constitution, is in the prime of life, and there is every prospect for long years of usefulness before him. The erection of a handsome and imposing church edifice has been Father Bauer's aim and ambition for years, and no one can feel more gratified than he, over the prospect of a speedy completion of what he desired.



Saint Joseph Rectory

"The public announcement of the laying of the corner stone caused an immense crowd of the people of Fremont and surrounding country to congregate, so that before the time for services to commence, five thousand persons had assembled on the temporary floor of the church and in the streets and residences adjoining. At 3 P. M., a procession composed of the various societies of Saint Joseph's Church, in full regalia and with banners flying, lead by the Light Guard Band, marched through the principal streets of the city; and, about four o'clock, with the Right Reverend Bishop Gilmour, Reverend S. Bauer, the pastor, Reverend J. V. Conlan of St Ann's Church, this city, and Reverends Houck, Reichlin, Griss, Cahill, and Blaser, visiting priests, at the head, assembled on the floor of the new church.

"Seated in a semi-circle, on the platform, were the various city and county officials, representatives of the press, and prominent citizens of Fremont.

"After the ritualistic services of the Church were concluded the corner stone was lowered into place by the architect of the building, Mr. J. C. Johnson. A copper box, hermetically sealed, was deposited by ex-President R. B. Hayes, in a cavity of the stone, and another stone placed upon it.

"In the box was a parchment manuscript of which the following is a copy:

'To The Great And Good God, Amen.'

"In honor of St. Joseph, the patron of the universal church, and especially of this congregation dedicated to his name. Amen.

"In the 5th year of the Pontificate of the Most Holy Father Leo, XIII, ruling like a light from Heaven, and penetrating the darkness of this earth, with the applause of the whole Catholic world, on the day before the calends of May on the feast of the patronage of St. Joseph, in the year of Repaired Salvation, 1882, and of the independence of this glorious Republic of the United States the 106th—this primary or corner stone, was blessed and laid at the hour of three, P. M., by the Rt. Reverend and illustrious Richard Gilmour, Bishop and Ordinary of this Diocese of Cleveland, in the eleventh year of his highly-praised episcopate, assisted by Reverends S. Bauer, pastor, J. V. Conlan, G. F. Hauck, C. Reichlin, Chas. Griss, J. T. Cahill, Jos. Blaser, and also by the religious societies and confraternities of the St. Joseph's congregation in their regalia, and surrounded by the civil dignitaries of the city and county, amid a very large concourse of people.

"Reverend Seraphim Bauer presided over this congregation as pastor in the 20th year.

"The congregation consists of 210 families with 1150 communicants.

"The sense of devotion of this pious congregation shines forth by the pious associations now existing in it with lively religious interest, to wit;

1. The St. Joseph Society for men, with 95 members.
2. The Confraternity of the Blessed Sacrament for married ladies with 140 members.
3. The Sodality of the Assumption of the Blessed Virgin for young men, with 50 members.
4. The Sodality of the Immaculate Conception of the Blessed Virgin Mary for young ladies, with 75 members.
5. The Court of Mary for young girls, with 56 members.
6. The Society of the Holy Angels for the Splendor of Divine Service in the Sanctuary, for the boys, with 45 members.
7. The Society of the Holy Infancy of Jesus for the propagation of salvation among heathen nations, for little girls, with 85 members.
8. The Society of the Altar for the ornamentation of the church for ladies in general, with 247 members.
9. The Confraternity of the Living Rosary, for all, with 630 members.
10. The Confraternity for the Souls in Purgatory.
11. The 3rd Order of St. Francis.

"The city of Fremont contains 8,436 inhabitants. It is one of the finest cities in Ohio, universally praised by visitors and regretted by such as are obliged to leave it. It is alive to all improvements and is public spirited. The railroad from Wheeling to Toledo was finished in this year, and rails reaching the outskirts of the city on the day previous to the laying of the corner stone. By a large vote of the citizens the great improvement of the Water Works was introduced this year.

"Mention must be made of the wonderful good feeling existing between Catholics and Protestants in this city; they feel that they are one body and work for one social and public end and all religious asperity is eliminated for which the great good Father in Heaven be praised. Amen.

"There were also placed in the box a copy of each of the city papers, and several Catholic religious Journals of the day; coin and currency; photographs of the reigning Pope, Leo XIII, Bishop Gilmour, Reverend S. Bauer, the officers of the various religious societies of the Church; a picture of Reverend Gabriel Richard, the celebrated pastor of St. Ann's Church, Detroit, the only priest ever elected to the U. S. Congress, and who said the first mass in Fremont, 1824, in a log house near the river, just beside the Beaugrand building, lately torn down for the track of the Wheeling and Lake Erie Railroad.

"The inscription on the front of the corner stone is as follows:

ST. JOSEPH'S CHURCH

1882

'Thou art Peter: upon this rock I build my Church and the gates of hell shall not prevail against it.'

"When the stone was in place, the Right Reverend Bishop Gilmour mounted it and delivered an eloquent and appropriate address. After prayer and benediction, the audience dispersed."

The structure was put under roof in 1882, the same year as the corner stone laying. However, an entire decade passed before it was used for divine services. The groin work of the ceiling, the wonder and admiration of every architect today, the plastering, and other necessary work, took time, patience and a great outlay of money. The altars, pews, and other requisite furnishings were secured by Doctor Bauer, only as he had the available cash. He insisted that the church being built to the glory of God, with so many sacrifices, had to be completed and free from all indebtedness, before it could be dedicated to the service of the Lord.

Besides large amounts of money, permanent memorials as individual gifts, were being donated. Pleasing it would be to acknowledge every gift and place it on permanent record in this historical sketch of the parish. Enough can be mentioned to show the personal love and devotion to God and to His Saints.

Statue of B. V. M.	. . . . .	donated by	Mr. and Mrs. John Mravinz
" " Saint Joseph	. . . . .	" "	Max and Joseph Wolf
" " St. Boniface	. . . . .	" "	the Catholic Knights of America
" " St. Gertrude	. . . . .	" "	the Blessed Virgin Mary Sodality
" " St. Rose	. . . . .	" "	" " " " " "
" " St. Aloysius	. . . . .	" "	the Young Men Sodality
" " Sacred Heart	. . . . .	" "	Mrs. Caroline Busold
" " St. Francis	. . . . .	" "	Mr. and Mrs. John Babione
" " St. Anthony	. . . . .	" "	Mrs. Joseph Hottinger, Sr.
" " St. Agnes	. . . . .	" "	The Court of Mary
" " Our Lord in the Sepulchre	. . . . .	" "	Ambrose Ochs, Sr.
" " Resurrection	. . . . .	" "	John and Cather Mravinz
" " Pieta	. . . . .	" "	Mrs. Frances Leite,

which Father Rieken placed into Dr. Bauer Mausoleum

The Fourteen Stations were imported from Innsbruck and donated as follows:

I	F. J. Swint	VIII	Blessed Sacrament Confraternity
II	Young Men Sodality	IX	Mr. and Mrs. John Babione
III	George Rimmelspach, Sr.	X	Mr. and Mrs. Joseph Horn
IV	Blessed Virgin Sodality	XI	Peter Gabel
V	John Gottron	XII	Jacob Gabel, Sr.
VI	Court of Mary	XIII	Mr. and Mrs. Joseph Hottinger
VII	Peter Morbach	XIV	Mrs. Joseph Kaiser, Sr.

The windows in the sanctuary above the High Altar are the finest specimens of Munich art, and cost \$1,000 apiece. The costly stained glass windows in the nave of the church, from the Art Glass Company of Chicago, are deserving of notice and admiration. The three altars are all hand carved of quartered oak, whilst the pews are Canadian cherry birch. The church was well supplied with the richest vestments and vases imported from Europe. These were people of strong faith and ardent love, and nothing was too good or too costly for God's Holy House.

The church building itself is 162 feet long and 71 feet wide. Complete in every detail it cost in its day about \$100,000 but could not be duplicated today at any price. In solidity and finish it is second to none.

February 28, 1891, the interior of the "old church" at the time but 34 years old, was destroyed by fire, and although the new building was not quite finished, mass was said in it for the first time March 8, 1891. April 13, 1891, Bishop Richard Gilmour, D. D., who had ruled the Diocese of Cleveland, for 19 years, was called to his eternal reward. His successor, Bishop Horstmann, made his first official visit to Fremont Sunday, July 9, 1893, and solemnly dedicated the church to the service of God.

The following account is taken from the Fremont Journal, Friday, July 14, 1893:

THE FREMONT JOURNAL

Friday, July 14, 1893

ST. JOSEPH'S CHURCH DEDICATED

The Visit of Reverend Bishop Horstmann; Confirmation in
St. Ann's and St. Joseph's.

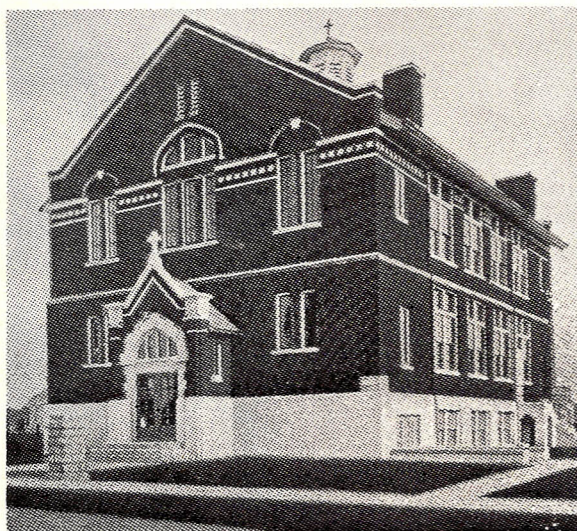
"Saturday and Sunday last, were days that will long be remembered in St. Ann's and St. Joseph's Catholic churches of this city. It was the occasion of the first visit to our city of Rt. Reverend I. F. Horstmann, D. D., Bishop of Cleveland. Friday evening and Saturday Bishop Horstmann was the guest of Reverend Father Manning of St. Ann's church. Several masses were celebrated Saturday morning. The Bishop celebrated mass at half-past seven at which time the members of the confirmation class received Holy Communion. At 9:30 A. M. the Reverend Bishop was escorted from Father Manning's residence to St. Ann's church by the various church societies and administered the Sacrament of Confirmation to a class of about 200. The Bishop made an earnest and forcible address. His remarks spoken particularly to the members of the confirmation class were full of kindly admonition and exhortation, to live in accordance with the vows they had taken. A number of visiting priests assisted at the services.

"Saturday evening the societies of St. Joseph's Church in brilliant uniforms and headed by the Light Guard Band marched to the residence of Father Manning and escorted Bishop Horstmann to the residence of Reverend S. Bauer where the Bishop was entertained during the balance of his visit. The parade was an imposing one and elicited the highest praise as it marched through the principal streets. At Father Bauer's residence the societies passed in review before the Bishop, who spoke a few kind words to the great assemblage and dismissed them with his blessing.

"The magnificent St. Joseph's Church, one of the finest in northern Ohio, is an edifice of which our city is justly proud. It stands completed and superbly finished—free from debt—an enduring monument to the untiring zeal and devotion of Reverend S. Bauer, who for more than a quarter of a century has been the faithful priest of St. Joseph's congregation. Owing to a fire which damaged the interior of the old church in 1891, the new church was blessed by Father Bauer and has since been occupied, but on Sunday morning it was dedicated by Bishop Horstmann. Masses were read continuously from 5 to 9 by the visiting clergy, the 7 o'clock mass being celebrated by the Reverend Bishop. At 9 o'clock, the ceremonies of dedication occurred. After blessing the church, solemn Levitical High Mass was sung and a magnificent musical programme rendered by the choir. The dedication sermon was in German by Reverend Father Camp of Toledo. Bishop Horstmann spoke fervently and briefly in both German and English, ending by giving his blessing. The morning exercises were concluded by the singing of the Te Deum.

"At 3 P. M. a class of 400 received the holy sacrament of Confirmation. Worshippers filled the church and several hundred were unable to gain admittance. Father Bauer addressed a few words to the confirmation class, and the rite of Confirmation was solemnly administered by the Bishop. Benediction and the Te Deum closed the exercises."

Since the day of dedication, the church has been in constant use.



St. Casimer's Church

August 1, 1915, Most Reverend Joseph Schrembs, Bishop of Toledo, laid the corner stone of the new Saint Casimir Church. It is situated in the extreme western end of the city and intended principally for those of Polish descent, most of whom until now attended Saint Joseph's.

Under the capable management of the present Pastor, Father Edward Zulka, the Parish is making headway spiritually and financially, advancing the Kingdom of Christ.

In 1916, under the Pastorate of Father Rieken, St. Joseph's church was frescoed. A Christmas Crib was donated by Mrs. Frank Heim, in memory of her husband, and a baptismal font by Mrs. William Schwartz, in memory of her mother. In 1917, the church was solemnly conse-

crated, and now may be used for no other than divine services.

To quote the history as recorded at the time by Father Rieken:—

"The Solemn Consecration of the Church took place on Columbus Day, October 12, 1917. The weather was most inclement. A perfect blizzard raged fiercely all morning. Nevertheless, the attendance was large. The consecrating bishops were Rt. Reverend Joseph Schrembs, D. D., of Toledo, Ohio; Rt. Reverend M. Gallagher, D. D., of Grand Rapids, Mich.; Rt. Reverend Joseph Koudelka, D. D., of Superior, Wis. The relics of St. Donatus and St. Cristophorus, were placed in a beautiful reliquary, and kept in the hall next to the church. Members of St. Joseph's Society kept guard all night. The next morning, Oct. 12, the consecration took place.

"The marble high altar table was donated in memory of Mr. and Mrs. Frank J. Giebel, by their daughter Miss Hadie Giebel; the marble table for Saint Joseph's altar was donated in memory of Mr. and Mrs. Florian Schelb by their children; the marble table for the Blessed Virgin's altar was donated in memory of Florian Pfefferle by his widow. The Eucharistic tabernacle was do-

nated by Lawrence Giebel; the twelve gold-plated crosses were donated by the Jacob Gabel Sr. children; Pieta was given by Mrs. G. F. Buchman."

A few years ago, the Blessed Sacrament Confraternity donated a beautiful set of gold vestments imported from Switzerland, and Miss Lavina Busold, the statue of St. Theresa, known as the Little Flower. Very recently, the church was enriched by memorial marble steps and platform to the high altar and side altars, by Mr. and Mrs. John Slope.

May this beautiful gothic church continue for untold number of years to minister as a house of God to the people who love it so well.

We cannot conclude this hurried sketch of Saint Joseph's Church without the prayer borrowed from Archbishop Carroll.

"Finally, we pray Thee, O Lord of mercy, to remember the souls of Thy servants departed who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those, who when living, were members of this congregation and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this Church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and everlasting peace through the same Jesus Christ, our Lord and Saviour, Amen."



It is a source of great consolation to the members of St. Joseph's Parish to have so many sons dedicated to the service of the altar.

Reverend Joseph S. Widmann	ordained	April 8, 1892	Died December 10, 1918
Reverend Louis J. Mayle	"	June 4, 1910	
Reverend Herman S. Gabel	"	December 18, 1915	
Reverend Carl LeJeune	"	May 5, 1921	Died June 27, 1927
Reverend Anthony Meyer	"	May 5, 1921	
Reverend Isadore Oberhauser	"	May 5, 1921	
Reverend Gerard Nusbaumer	"	June 21, 1925	Died April 11, 1926
Reverend Seraphin Oberhauser	"	May 23, 1926	
Reverend Richard Gabel	"	December 22, 1923	
Reverend Aloys Horn	"	January 15, 1928	
Reverend Adam Keller	"	June 27, 1928	

Deacons

Reverend Joseph Garvin

Reverend Theodore Mehling

Reverend Herman J. Leite

Reverend Bernard Smith

Minor Orders

Carl Longanbach

Seraphin Widmann

O How Beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

The following young ladies of the parish have entered the religious life.

Notre Dame Sisters

Sister Mary	Irmine	.	.	.	.	.	Mary Mayle
"	"	Julie	.	.	.	.	Clara Zimmer
"	"	Magna	.	.	.	.	Rose Zimmer
"	"	Ernestine	.	.	.	.	Ludwina Haslinger
"	"	Magdalen	.	.	.	.	Anna Haslinger
"	"	Alphonsus	.	.	.	.	Ruth Fisher
"	"	Eventia	.	.	.	.	Gertrude Schneider
"	"	Scholastica	.	.	.	.	Hilda Bundschuh
"	"	Loyole	.	.	.	.	Clara Gabel
"	"	Norma	.	.	.	.	Elizabeth Ochs
"	"	Marita	.	.	.	.	Margaret Wasserman
"	"	Francita	.	.	.	.	Bertha Widman
"	"	Venard	.	.	.	.	Frances Widman
"	"	Charline	.	.	.	.	Angela Smola
"	"	St. Agnes	.	.	.	.	Helen Smola
"	"	Gregory	.	.	.	.	Olivia Weltin
"	"	Claranne	.	.	.	.	Elizabeth Koch
"	"	Phillip	.	.	.	.	Margaret Setzler
"	"	Merele	.	.	.	.	Mildred Wolf
"	"	Dalene	.	.	.	.	Valeda Wasserman
"	"	Albertus	.	.	.	.	Leona Danca

Arsuline Sisters

Sister Mary	Celestine	Rose Meyer
" "	Veronica	Wilhelmina Gottron
" "	Hildegarde	Lavina Rimmelspach
" "	Immaculata	Leona Steinberger
" "	Carmencita	Bertha Andres

Sisters of St. Francis, Joliet

Sister Mary	Seraphica	Veronica Reineck
" "	Leonella	Susan Weltin

Poor Handmaids of Jesus Christ

Sister Mary	Cassiana	Mary Barth
" "	Basildes	Gertrude House
" "	Seraphin	Ida Horn
" "	Gorgonia	Leona Wasserman
" "	Sienna	Margaret Ochs

Visitation Convent, Toledo

Sister Mary Magdalen	Wilhelmina Mayle
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Poor Clares, Chicago

Sister Mary Priscilla	Catherine Gabel
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Franciscan Sisters of Perpetual Adoration

Sister Mary Clare	Anna Gabel
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Benedictine Sisters of Perpetual Adoration

Sister Mary Gonzaga	Bathildes Snyder
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Sisters of Mary Knoll

Sister Mary Jude	Theresa Babione
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Sisters of Mercy

Sister Mary Elizabeth	Imelda Wasserman
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Ladies of the Sacred Heart

Sister Anna Fisher	Anna Fisher
Sister Agatha Fisher	Agatha Fisher

Saint Francis, Tiffin

Sister Mary Leocadia	Marie Omlor
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Brothers of the Holy Cross

Brother Nicholas	George Ochs
Brother Gabriel	Isidore Halm
Brother Herman	Seraphin Weltin

SAINT JOSEPH SCHOOL



Our Saviour Blessing the Children.

"Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God." Saint Mark, 10, 14.

The early pioneers were not only men of action but of vision. They, who themselves never had any too great educational advantages wished better fortune to their children. They foresaw the difficulties with which future generations would have to do battle and decided the best and only weapon, a christian education. They realized fully what Archbishop Spalding says so truthfully:—"The general problem of education is how best to place instinct and passion under the control of reason and conscience, of higher motives and tastes, that men may learn to find their pleasure and their happiness in doing what brings health, knowledge and virtue." Their ideal was "Seek ye first the Kingdom of God" "Unless the light of Heaven fall along our way, thick darkness gathers about us, and in the end, whatever our success may have been, we fail and are without God and without hope. So long as any seriousness is left, religion is man's first and deepest concern; to be indifferent is to be dull or depraved, and doubt is disease."—Archbishop Spalding, *Education and Higher Life*. Like their Divine Master, these builders wished their children "To have life and to have it abundantly" and with that end in view, began to build schools.

It is to be regretted that so little reliable information can be obtained concerning the beginning of Saint Joseph School. Father G. F. Houck in his "History of Catholicity in Northern Ohio" says "The school was opened contemporary with the church" which would be in 1857. There is no record available telling the date of opening, the name of the teachers and how many pupils were enrolled. Until 1876, the year in which the Sisters of Notre Dame came, lay teachers were in charge. Among these the older members of the parish recall Mr. Rohner, Mr. George Held, who also was the organist and choir director, Mr. Schiffer and a Mr. Geisel. They were succeeded by Miss Helen Fuerest and Miss Frances Durand who, according to tradition taught many years with more than average success. The school buildings were very rude and primitive. One had been a barn hurriedly "fixed up" for school purposes and the other a small wooden building with the most simple and spartanlike furniture. The Sisters of Notre Dame took charge in 1876 and Sadler's Catholic Directory of 1877 gives an enrollment of 250 children with six teaching Sisters. Whilst the indefatigable Dr. Bauer was engaged in building a new church he became aware of the fact that a new and large school building was becoming more and more imperative. With this in view he purchased lot 200, for years known as the "Tyler Property," January 28, 1893, for the sum of \$8,250.00, from "H. S. Buckland and others".

When on June 22, 1907, Father Rupert became administrator, he found St. Joseph's not only free from debt, but a "School Building Fund" amounting to \$22,071.61 that had been laid aside for immediate use. Father Rupert lost no time but began at once to carry out the cherished dream of the ailing Pastor.

In the Parish record we read: "On Sunday evening, June 23, 1907, a meeting of the church council consisting of Messrs. F. J. Giebel, Godfrey Buchmann, Peter Gabel and Michael Ochs was held and after some preliminary work it was decided that a new school house should be erected as speedily as possible." On Monday July 8, 1907, the Fremont News contained the following:

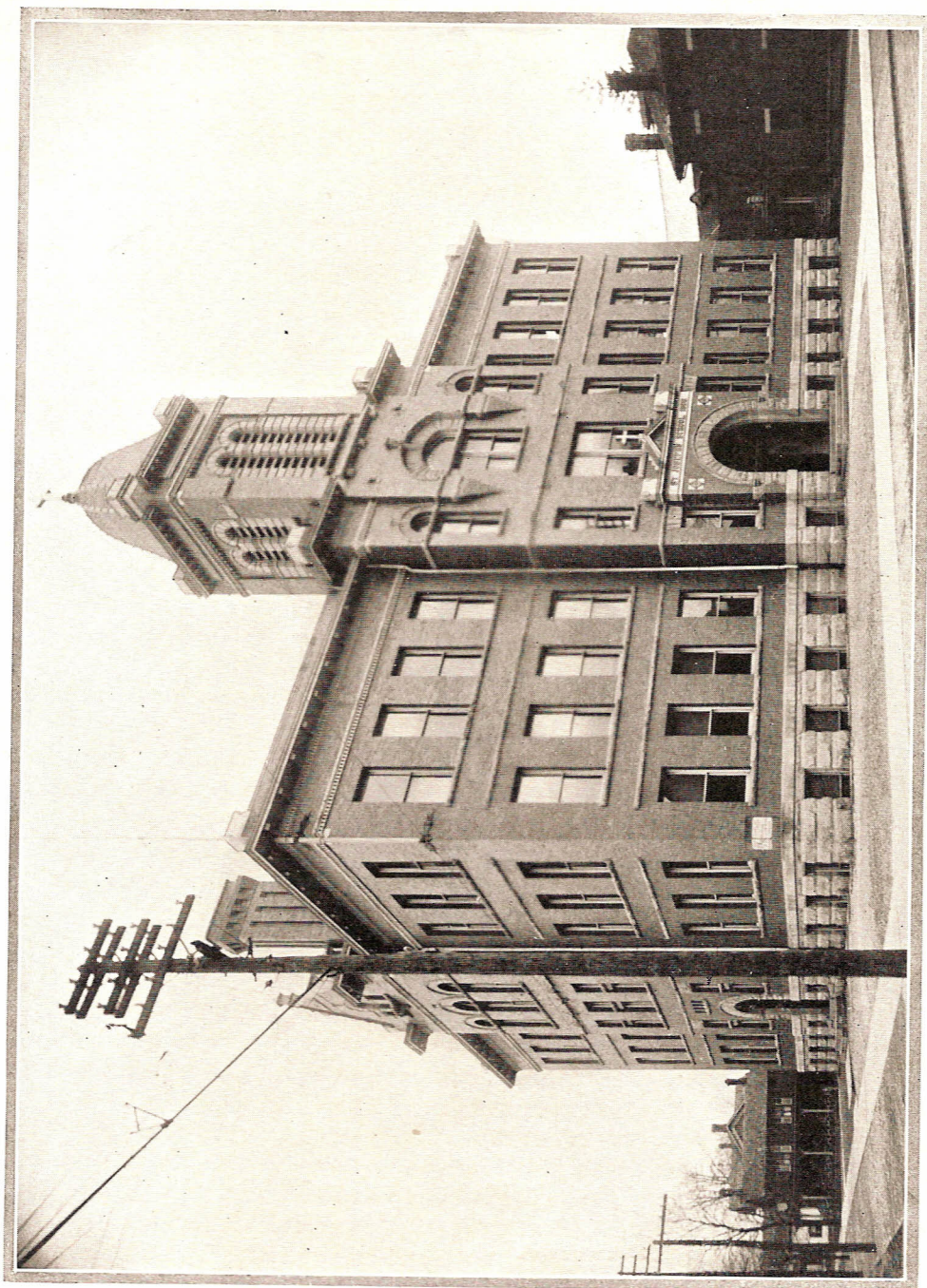
"Discussed Plans."

"And named a Building Committee. Proposed New School Building to be Handsome three story structure—Work to Commence at Once and Will be Pushed to a speedy Completion.

"The meeting Sunday afternoon, selected as the building committee three of the most prominent members of the congregation and also three of the best known business men in the city and county. This committee is composed of Messrs. John Gottron, F. J. Swint and Jacob A. Gabel. These gentlemen will act with the trustees, who are Messrs. F. J. Giebel, G. F. Buchman, Peter Gabel and Michael Ochs.

"The building committee and the trustees held a meeting with Father Rupert Sunday evening and further discussed the plans and it was decided to meet with Architect Shively, Monday and further consider plans and specifications after which the architect will proceed with the preparations and when completed the contract will be awarded and the construction work proceed. It is planned to have the new building completed and ready for occupancy by a year from the coming fall. The new structure will be a credit to the city, and will be a handsome and imposing three story building of brick and stone. The first two floors will be utilized for school purposes and the third floor will contain a large and commodious hall and auditorium. There will be six school rooms on both the first and second floors, twelve in all. The new school building will be one of the finest if not the finest in the Cleveland diocese and a credit not only to St. Joseph's but to the city of Fremont as well. When the new building is completed it is planned to convert the present school adjoining the church on the south side of Croghan street into a suitable residence and home for the sisters who have charge of the schools.

"Father Rupert has had considerable experience in the building of new schools and churches, and seems to be the right man to have charge of the important undertaking. He is a hustler and a man who does things and will no doubt succeed in the difficult task he has undertaken. He will also have able assistants in the members of the building committee and the trustees of the congregation as well as the congregation as a whole."



Saint Joseph's School

Father Rupert and the Building Committee had a great deal of preliminary work to do before actual construction of the building could be commenced. The studying of blue prints, letting of contracts and other detail work took time and patience. On Monday, September 23 1907, excavations for the new building were begun and rapidly pushed on. The cornerstone of the school was blessed by Bishop Horstmann, March 22, 1908.

Of the cornerstone the Fremont News says:—

"THE CORNER STONE"

For New St. Joseph's School Building a Fine Piece of Work.

"In making his rounds this morning a News reporter happened into the monumental works of Gust and Son and found the concern busy in every department, especially so in the lettering room where the expert workmen are finishing up several very fine monuments, also the cornerstone for the new St. Joseph School. This is a fine piece of work, being made of extra dark Quincy granite, very highly polished on all sides to be exposed when it is set in place. The side facing Croghan street has the following inscription carved on it.

"For God and For Country, For Religion and Science, Erected 1908."

"On the Wood street side will appear at the top,

'God is My Light'

under which a large cross is carved and below are the words,

'In This Sign Conquer'.

The stone is 3 feet 4 inches high and weighs about two tons. It is, to say the least, the finest corner stone ever used in the city and St. Joseph's congregation as well as Gust and Son can well feel proud of this artistic piece of work.

No event more auspicious or imposing has transpired in Fremont in years than the impressive ceremonies connected with the laying of the cornerstone of the new St. Joseph's parochial school Sunday, and the blessing of the stone by Rt. Reverend Bishop Horstmann, D. D., of the diocese of Cleveland, assisted by Rt. Reverend Bishop Koudelka and many other priests of the diocese, the people of the congregation and citizens in general. Among the visiting clergymen who were in Fremont Sunday assisting in the ceremonies of the day were the following: Rt. Reverend Bishop I. F. Horstmann, D. D., Rt. Reverend J. M. Koudelka, Rt. Reverend G. F. Houck, V. G., all of Cleveland, Reverend J. Ankley, Wooster; Reverend N. Pfeil, Cleveland, Reverend Patrick O'Brien, Toledo, Reverend F. L. Hultgen, Tiffin; Reverend E. M. O'Hare, Fremont; Reverend J. F. Collins, Defiance; Reverend J. J. Scullen, Cleveland, Reverend C. N. Faist, Bismark; Reverend J. Eugster, Tiffin, Reverend J. B. Altan, Oak Harbor, Reverend F. Hierman, Toledo, Reverend N. Schmidt, Monroeville; Reverend William Weis, Toledo; Reverend T. P. Quinn, Clyde.

There were also present at the ceremonies a large number of strangers from the surrounding towns, Clyde, Bellevue, Norwalk, Lima, Fostoria, Toledo, and numerous other places.

Father O'Brien of Toledo preached a striking sermon which want of space alone forbids us to reproduce at length. The following extract is as apt and true today as it was when spoken twenty-five years ago on the memorable occasion.

"Why do Catholics put themselves to this expense? Why do they not send their children to the public schools where education and books are free? Ah, my non-Catholic brethren, those are puzzling questions for you, but the answer is perfectly clear and satisfactory to us. Catholics conscientiously believe that their children should be instructed from their earliest youth in the doctrines and practices of their holy religion, that they should be brought under the influence of religious teachers, and that the books they study contain nothing that will poison their young minds against the church to which they belong. We look upon religion as the most important of all our affairs, far above everything of a worldly consideration; for, 'what will it profit a man,' says our divine Lord, 'if he gain the whole world and lose his own soul.' This is the reason why we cannot conscientiously send our children to schools where religion is forbidden to be taught to the children.



St. Ann Church, Fremont, Ohio, Dedicated July 26, 1891

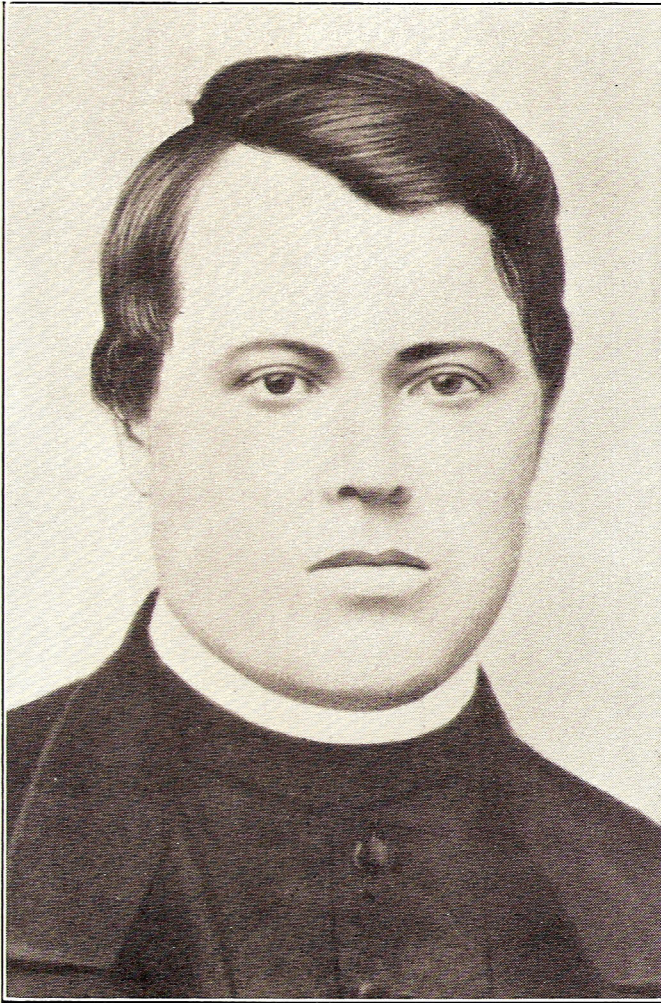
"The bishop, like a good father, has to respect all his children united 'in the consanguinity of the Faith.' Their language hallowed by a thousand sanctifying associations must be respected; their old customs and wise old laws, often the accumulated wisdom of centuries, have a conservative influence on our later and more material civilization. There must be, of course, progress but it should be gradual, conservative progress to be permanent and to attain the final end of being at once truly Catholic and truly American."

The motives of the early settlers to organize Saint Joseph Parish and similar parishes throughout the United States, are explained by the Most Reverend Speaker, as Archbishop Ryan only, was capable of doing. That these motives at Fremont were of the highest and of the purest is evidenced by God's blessings which immediately followed its being recognized as a parish by the saintly Bishop Rappe of Cleveland in November, 1857. If that holy and apostolic bishop looks down from his heavenly home on his former mission, Lower Sandusky, we are sure that his chief occupation is in giving fervent thanks, one of the joys after the Beatific Vision of the blessed, because his untiring labors and the zeal and sacrifices of his friend, Father Machebeuf, have been brought to a happy and glorious fruition. Instead of the little chapel dedicated scarcely ninety years ago, with but a few poor scattered families, he sees the stately Saint Ann's Church at the corner of State Street and Rawson Avenue, filled at every mass by a devout and God-fearing people. Pleasing and consoling is the line of priests who have succeeded him as pastors of "his beloved Saint Ann's". "Follow Me" has been heeded by such illustrious priests as Father Alfred Manning, Father Patrick O'Brien, Father Charles Chevraux, Father James McCloskey, Father Edward M. O'Hare, Father James S. Elder and the present, devoted Pastor, Father James A. Lane.

Glancing over at Saint Joseph's, the holy Bishop must chant the Magnificat upon seeing a church so strikingly similar, in size and Gothic architecture, to the Cathedral he consecrated at Cleveland, November 7, 1852. How he must rejoice now to learn that these poor German immigrants really loved him, always were in sympathy with his work, and never intended to cause him any worry or care. The years have told him and his worthy successors at Cleveland that Saint Joseph's of Fremont is, and always has been, their most true and valued friend, for from the very beginning it took first rank among the parishes of a Diocese he loved so well. Seventy-five years have gone by since bitterness and opposition may have unwittingly caused him wakeful nights, but now, in the light of eternity, he has learned that parishes are not an end but a means to an end, and he rejoices that souls are being saved which otherwise might have perished.

Regretting conditions at the time and not desiring to show the spirit of rebellion, these people nevertheless insisted on worshipping God in their native tongue and began the organization of Saint Joseph's Parish in the spring of 1857. Two lots were purchased at the corner of Croghan and Clover Streets and a substantial edifice 48 x 100 was built by the people—without an architect—at the cost of \$7,000. Bishop Rappe, being himself a pioneer, and realizing at last that there was no malice or evil intent among these people, but only an ardent desire to hear the word of God in their own Mother tongue, finally yielded to the many petitions and in November, 1857 recognized Saint Joseph's of Fremont as a parish. Great was the joy when Father Molon, sent by his Bishop, came to preside over the newly organized parish. How the recently constructed church must have resounded to the anthem of praise and of thanksgiving, "Grosser Gott wir loben Dich." Henceforth, they could hear the word of God and sing the hymns in their own language. The Holy Sacrifice was offered up for the first time, December 8, 1857.

Active in the organization of the parish we find names as Andres, Buchmann, Baumgartner, Binsack, Darr, Gabel, Giebel, Gompert, Geschwind, Haberstroh, Heim, Hauser, Ochs, Reineck, Rimmelspacher, Stuber, Schmidt, Schwartz, Toeppe, and Wilhelm. Undoubtedly other names, prominent and generous, should be added but it is impossible to give an entire roster of the parish. Reverend Louis Molon, the first Pastor was born in the Diocese of Arras, France, 1826, and ordained at Cleveland, September 8, 1850. After holding various positions throughout the Diocese of Cleveland, he was appointed first resident Pastor of Saint Joseph, December, 1857, with



Father Louis Molon

He celebrated the first mass ever said in Saint Joseph Parish, December 8, 1857

Saint Ann's as a mission. He had many trials and difficulties and finally resigned in March, 1861. In 1865, he was appointed pastor of Saint Mary's Church, Elyria, attending at the same time as missions, Norwalk, North Amherst, Vermilion, and Lorain, known at the time as Black River. He died at Elyria, November 16, 1880, where his remains await the day of Resurrection.



Father George Peter

April 16, 1859. Appointed Pastor of Saint Joseph's in 1861, he remained in charge a trifle over one year. In that short time he accomplished much in securing harmony and peace in a parish wherein considerable bitterness and resentment had existed. In fact, he paved the way for his successor, Doctor Bauer, who builded well on the work accomplished by "Dear Father Moes." Father Moes held various charges in the Diocese of Cleveland, principally at Saint Mary's, Sandusky, where he built the beautiful church as a love offering to God, and as a perpetual monument of his prudence in response to a generous and devoted congregation. On account of failing health, he resigned from St. Mary's, Sandusky, in 1888, and retired to his beloved Luxemburg where he died at Limpertsberg, November 26, 1900.

It will readily be granted that the world is always desirous of knowing all it can concerning those who have deserved well of their kind. We listen anxiously to the history of those who by their virtues have done honor to the race and we willingly pay tribute to the noble and the good. This feeling within us is the source of that delight which has always been associated with the perusal of biography, and with the endeavor to rescue from oblivion the names and deeds of good men.

In writing a short sketch of Father Moes' successor, Father Bauer, we are practically writing the life and activities of the Parish for nearly half a century. From September 21, 1862, until his death at Rome City, Indiana, April 2, 1911, his guiding spirit, labors, and toils resulted in the well organized parish which he loved so well and which he left as a legacy of peace, harmony and co-operation, in everything promoting the glory of God and the salvation of souls.

By 1859, Saint Joseph Parish had grown to such large proportions that Father Molon requested help. Assistance came in the person of Father George Peter. He was born at Somborn, Chur-Hessen, Germany, May 19, 1835, and was ordained to the Holy Priesthood by Bishop Rappe at Cleveland, June 26, 1859. Appointed assistant to Saint Joseph's, Fremont, he was charged with the care of Millersville, Clyde, Elmore, Woodville, Port Clinton, and Toussaint. Upon the resignation of Father Molon in 1861, he was appointed Pastor of Saint Joseph's Parish, Fremont. This position he held for a few months only. Never very well, he retired after a few years, to Saint Francis' Home, Tiffin, where he died in the arms of the present Rector of Saint Joseph's, January 7, 1903. His remains were taken to Canton, Ohio.

Father Peter was succeeded by Father Nicholas Moes. He was born in the village of Bous, Luxemburg, February 8, 1826, and ordained to the Holy Priesthood by Bishop Rappe,



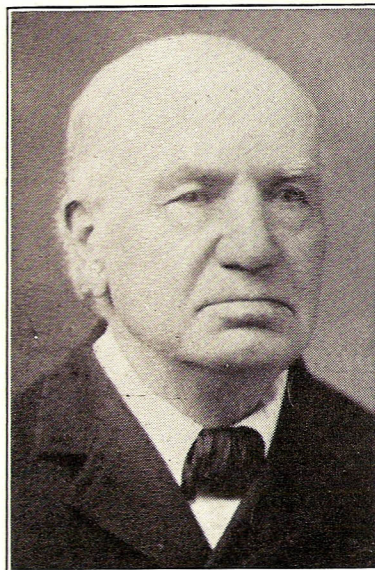
Father N. A. Moes



Jacob Gabel

SIMON SCHMIDT, born December 16, 1820 at Beringen, Lorraine and arrived in America March 18, 1850. Lived for two years in Cincinnati and arrived in Fremont in 1852.

His wife, Anna Mary Darr Schmidt was born April 27, 1836 at Landau, Bavaria. Arrived in Fremont at the age of three. They were married in Saint Ann's Church, Fremont, April 29, 1856 by Father Thomas Welch, the union being blessed by 13 children. Mr. Schmidt died June 11, 1906 and his wife May 26, 1911.



Simon Schmidt

That they were pioneer members of the Parish can be seen from the receipt reproduced at the bottom of the next page.



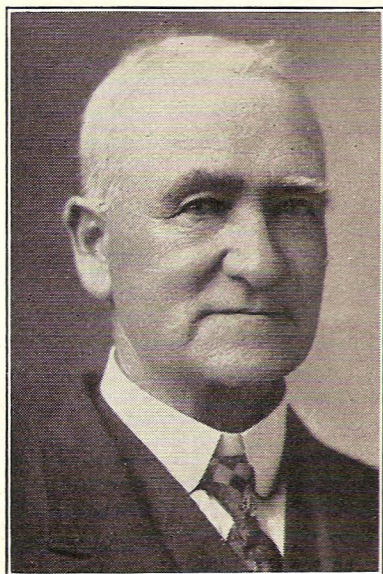
Joseph Stuber

JOSEPH STUBER, born January 20, 1819 at Lohn-Solothurn, Switzerland. Came to Fremont with parents as a very young child.

His wife, Magdalena Halbeisen Stuber was born December 17, 1828 in Wallen, Switzerland. She came to Fremont with her parents April 30, 1849. Married to Joseph Stuber in St. Ann's Church in 1852, their union was blessed by 5 sons and 4 daughters.

Mr. Stuber died April 16, 1888.

Mrs. Stuber who had lived in the same house ever since coming to Fremont, passed away May 3, 1911. Both Mr. and Mrs. Stuber were very active in the creation of Saint Joseph Parish. Mr. Stuber was the treasurer until the appointment of a Pastor.



George Held, Sr.

LOUIS WILHELM, was born in Leitheim, Alsac, August 21, 1837. Lost his mother at the age of ten years and came to Fremont with his father and 8 brothers and sisters, leaving two in Leitheim, in 1847. He was 20 years old when St. Joseph Parish was organized and always was a consistant member. November 24, 1862, he married Catherine Toeppe which marriage was blessed with 9 children. Mrs. Wilhelm died September 5, 1893. Mr. Wilhelm departed this life December 15, 1932.

Without doubt there are many more of the early settlers of whom mention should be made. The ones given were offered by their grand children and were gratefully inserted.

GEORGE HELD, born in Canton, Ohio, June 2nd, 1838. He was appointed organist at St. John's Canton, in 1850, which position he held for four years. Entered St. John's College, Cleveland, in 1854 to prepare himself as a teacher. There he remained for two years, among his fellow students being Seraphin Bauer. Came to Fremont in 1861, taught school and had charge of St. Joseph's choir.

Was married to Cecelia Weber in 1863, this union being blessed with 8 children. They celebrated their golden wedding in 1913. Until his 80th year, he was the organist of Saint Ann's, Fremont.

He was a member of the Light Guard Band for 34 years without ever missing a rehearsal or a meeting for any occasion. Died May 30, 1931.

Mrs. Held died Feb. 2, 1918.



Louis Wilhelm

Fremont, September 15 1896	
Received of <i>Limon Schmitt</i>	
<i>Ten —</i> Dollars, to be applied for the purchase	
of building of Catholic Church in Fremont.	
<i>\$10.00</i>	<i>Joseph Huber Treasurer</i>



Reverend Seraphin Bauer, D. D.

Seraphin Bauer was born October 17, 1835, in the city of Saint Marie-aux-Mines where his father resided for twenty-three years. At the age of eleven years, he suffered the loss of his mother who was of Spanish origin. His father then returned to Griessheim, Baden, Germany. Up to then young Bauer knew French only, but at Griessheim he mastered German in a comparatively short time. His pastor took great interest in the talented boy and gave him free access to his library. Upon the advice of his Father Confessor, Father Philipi, Seraphin Bauer decided to enter the priesthood and devote his life and talents to the service of the Church. Through the efforts of Reverend Joseph Lais, also a native of Griessheim, pastor of Saint Mary's, Massillon, young Bauer was accepted for the Diocese of Cleveland, and was ordained by Bishop Rappe, June 13, 1858. From July 1, 1858 until September 13, 1862 he was the pastor of Saint Joseph Parish, Maumee, and was transferred to Fremont, September 21, 1862.

It is to be wondered at how one man could accomplish so much. Organizing a parish in every detail, bringing about harmony and peace where once considerable discord and misunderstanding existed, was in itself the work of a remarkable leader. Looking after all the needs of a rapidly growing parish, engaged in purchasing ground, building schools, a rectory and finally a magnificent church, the "Pride and Glory of all Fremont," providing for the spiritual wants of the people, spending hours in school with his beloved children, ever at the beck and call to the side of the sick and the dying, neglecting or forgetting not one detail of his work, required a man of almost superhuman strength. Love knows no bounds. He knew his people, sympathized with them, and was never quite so happy as when he could serve them with his God-given talents. Many a priest would have considered it a privilege and a favor to be his assistant. Fortunate would any young Levite have been to be associated in the vineyard of the Lord with such an intellectual giant and systematic worker. Doctor Bauer preferred "to tread the wine press alone" and to immolate himself on the altar of duty in a parish he loved and whose welfare he guarded so jealously.

In 1902, he commemorated the Fortieth Anniversary of his Pastorate at Saint Joseph's. The occasion was a holiday of rejoicing for all the people of Fremont who vied with each other in offering thanks for the past, congratulations for the present and fervent prayers that he be spared for many years to the city and parish he had served so well. About this time it began to be noticed that his health was failing. His strong physique was commencing to crumble, his mind was losing much of its former brilliancy, while his memory no longer enjoyed the wonderful retentiveness of former days. Incessant labor in season and out of season was beginning to take its toll. Still he plodded along. His many bodily pains and aches could produce the only complaint—inability to serve his people as had been his custom. In 1905, and then at the command of his Ordinary, Bishop Horstmann of Cleveland, he consented to have a permanent assistant. Father Cantus Faist arrived at Fremont in June and with all the fervor and zeal of a newly ordained priest did his utmost to carry the burden and brighten the declining days of the beloved Rector. Help had come too late. The illness became more and more aggravated and to such an extent it was found necessary to remove him to Rome City, Indiana, in the hopes that rest and proper care would soon restore him to his former health and strength. Father Faist worked incessantly for the welfare of the parish, always living in high hopes that he could welcome the Doctor back to his people. This was not to be. The Doctor continued to fail and weaken, and on June 22, 1907, Father Frederick Rupert was appointed administrator during the protracted illness of the Rector.

Father Rupert is, and always has been, the conscientious priest and hard worker that only the discipline of the Catholic Church can produce. Like Doctor Bauer, Father Rupert has served well as shall be shortly related. Some men take great delight in erecting churches, schools and other parochial requirements. The conditions of the times necessitated builders, and among them Father Rupert always has been one of the most successful. Greater however than all buildings, the construction of which he supervised in various places and times of his sacred min-

istry, is the tribute he wrote of Doctor Bauer for the Fremont News, March 20, 1908. This, which we consider his masterpiece, we take the liberty of reproducing both as a tribute to him and a most correct estimate of the character and achievement of Doctor Bauer.

A TRIBUTE TO DOCTOR BAUER

by Reverend F. Rupert

During the long pastorate of Reverend Seraphin Bauer, St. Joseph's parish of Fremont not only prospered, but advanced to a very prominent position in the diocese of Cleveland. Although not the largest, numerically considered, yet prompted by deep religious convictions, by sincere, disinterested charity, and guided by a pastor of deep erudition and indefatigable zeal for souls, so much was accomplished both in material and spiritual growth for the welfare of Catholicity, and for the alleviation of the needy, whether of the parish or outside of it, that St. Joseph's became known far and wide as the model Catholic parish in northern Ohio. In recognition of this fact the Rt. Reverend Richard Gilmour, in 1889, promoted St. Joseph's of Fremont to the rank of an irremovable rectorate, and appointed the Reverend S. Bauer the first rector. The value of this distinction is discernible from the fact that out of more than 200 parishes in the diocese of Cleveland, only nine have thus far attained it.

The Reverend S. Bauer was an indefatigable student. Day and night he pored over his books. Church history, Theology and canon law were his specialties. In canon law he was a recognized authority, and was frequently consulted in the most intricate cases. In recognition of his deep and varied erudition and of his valuable services to the diocese of Cleveland, the Rt. Reverend Bishop Horstmann, at a solemn public ceremony in St. Joseph's church, and in the midst of many priests and a large concourse of people, conferred upon him the title of Doctor of Divinity in February, 1897. From that day on he was known as the "Doctor Bauer," and his parishioners particularly gloried in addressing him by that honored title.

Doctor Bauer did not confine his usefulness to the limits of his parish. His untiring zeal and keen mental equipments were worthy of a higher and more expanded plane. His Bishop soon perceived that in Doctor Bauer he had an able, as well as faithful and trustworthy helper in the governing of the large diocese of Cleveland. As early as 1877 he made him an Examiner of the Seminary students aspiring to the priesthood. Eight years later he was made one of the Examiners of the Junior Clergy; and at the establishment of rectorates in 1899, he was selected for a synodical examiner; a striking testimony of his ability and learning.

For fully ten years Doctor Bauer served as Attorney to Bishop Gilmour in all cases coming under canon law. The writer knows from personal observation that for painstaking, deep and accurate research as also in tact of co-ordinating and applying various, apparently contradictory, authorities Doctor Bauer stood peerless. He never asked any one to accept his statements unless they were corroborated, not by one but by several good authorities, who treated the matter in question professionally. Those, who knew him in the prime of his career will bear me out that his proofs, for any of his contentions, were always abundant, strictly applicable, and ever ready at hand. In pleading his case he never used an abusive word; nor even a word that could wound the tenderest sensibility of his opponent. His motto was: "True science need not resort to abuse," and "Where abuse begins, there science and learning end."

For fully twenty years Doctor Bauer was on the Board of Diocesan Consultors, and proved himself a most valuable member. He would give his decision only after mature and deliberate consideration of the case in all its bearings. His conclusions were uniformly based on solid principles and profound learning. He could invariably be depended on. He was slow at arriving at any conclusion, but when once he came to a conclusion he would not recede from it, because he invariably entrenched himself so well behind a bulwark of evidences that nothing could rout him. His Bishop, aware of his painstaking care and his profound and correct erudition always trusted him and uniformly acted on his advice. In every kind of intricate case Doctor Bauer

seems to have always found the correct mode of procedure and brought the matter to such a solution, that after years emphatically approved. The best proof of the correctness of his insight into the intricacies under consideration, is the fact that his views stood the test of time.

‘His charity for his fellow-priests is amply evidenced from the great interest he ever took in the Infirm Priests’ Fund, of which Board he was secretary from 1885 till to the day when, by reason of sickness, he had to relinquish all work, both mental and physical. He always insisted that the laws governing said Board must be faithfully observed, that no charge of malfeasance be brought against the management, and it grieved him deeply when, because of some irregularity, an apparently needy applicant had to be refused. In every instance where the application was regularly made he constituted himself an ardent advocate for the interests of a sick or needy confrater.

“With this, the active career of Doctor Bauer is only partially told. I would transgress the limits of this paper if I were to enumerate all that he has accomplished for the Diocese and for the welfare of his fellow-priests. Another line of his work was the care and proficiency of the parochial schools of the Cleveland diocese. He was a member of the Diocean School Board and for a time its secretary. The organization of district parochial school boards was due to his efforts alone. He wrote a pamphlet replete with profound research for the conduct of schools; and full of wise regulations governing the management of schools and the courses to be pursued in them. He looked through all history to discover the best manner of testing the ability of both pupils and teachers, and for ascertaining the advances made during a session of school. He advanced many suggestions tending to better the conditions existing at that time. The high proficiency of the parochial schools at this date is in a great measure due to his unstinted efforts. The writer was intimately associated with him in this work, and can from personal acquaintance with him testify to his unceasing research into the pedagogy of the past and the present with a view of raising the standard of the schools to the highest plane of proficiency.

“On the 13th of June, 1898, Doctor Bauer celebrated the Ruby Jubilee of his elevation to the priesthood. He was honored by the presence of his Bishop and by his many dear friends from among the clergy. The writer had the honor to be present on that occasion and to note the serene satisfaction it gave him to look back over forty years of such successful work in the vineyard of the Lord. It was indeed an auspicious occasion, and all vied with each other to attest their appreciation of the great work that the venerable jubilarian had accomplished.

“His faithful parishioners were not behind in testifying their high appreciation of their pastor, whom they had known since childhood, and from whom they had received so many spiritual blessings, and such wholesome training in the doctrines of religion. They were not content with expressions alone, but testified their love and esteem by many substantial presents. Had the Doctor retained his health till the 13th day of June, this year, he would have celebrated his Golden Jubilee. Had such been the will of God, his faithful flock at St. Joseph’s, his many admiring and loving friends among the clergy, and his good Bishop whom he served so faithfully, would have rejoiced exceedingly to assemble once more in order to thank him for his great services, to wish him well, and to pray God to spare him unto us for many years to come. It can be said with truth and justice that every priest in the diocese of Cleveland loved and revered Doctor Bauer, admired him for his great learning, and now pray, yes humbly pray, that it may please God to once more restore him to us, if only for a short while.”

“A great leader has fallen, and we mourn, yes deeply mourn. Yet what a strain, what a burden! It would have been a miracle if his strength had not given way under such a burden. Had he not been a giant, both mentally and physically, he would have broken down much sooner beneath the load of work he had assumed. His work will ever stand as a lasting monument to his memory. Still, let us hope that God in His mercy may again restore him to his former health, his friends and his home in the Fremont he loved so well.”—Fremont Daily News, March 20, 1908.

Humanly speaking, the wishes of Father Rupert and the prayers of Saint Joseph's Congregation were not heard. Never again was the Doctor to officiate at the altar and in the church he loved so well. He died on Passion Sunday, April 2, 1911. His remains were brought to Fremont and the solemn obsequies were conducted on the following Thursday. Never, since the funeral of ex-President Hayes, had the City witnessed such profound mourning and universal sorrow. All the business places of the City closed as Fremont buried its most prominent citizen, Saint Joseph's its devoted Pastor and first permanent Rector. Bishop Koudelka—a life-long friend of the deceased, sang the Pontifical High Mass and also preached a touching funeral sermon. The hope of the day was then as now, "Auf Wiedersehen."

Doctor Bauer is buried in a mausoleum in Saint Joseph Cemetery which has become a shrine where every visitor recites a prayer for his eternal rest and that perpetual light may shine upon him.

Doctor Bauer had a great devotion for Holy Saturday. No services of the Church appealed so much to him as the Blessing of Fire—the "Exultet," the Prophecies which must be read by the celebrant on that day, the Blessing of Holy Water and the Alleluja. Holy Saturday was always his greatest day. May we not hope that as he died on Passion Sunday, so through the Holy Masses and prayers offered up for him during those two weeks before Easter and aided by his own good priestly life, he may have been permitted to hear the "Exultet" in the glory of heaven that first Easter Sunday after his entrance into the land of eternity?



Alter Boys of Saint Joseph's 1876

Top row: Henry Ochs, Adam Werner, Jos. Tischler, Charles Ochs, William Yeager.

Lower row: Anton Schmitt, Casper Hodes, Henry Tischler.



Funeral of Father Seraphin Bauer D. D.—April 5, 1911



Monsignor Frederick Rupert.

Administrator of Saint Joseph's, June 22, 1907—February 3, 1910.

In the Fremont Daily News, March 20, 1908, we read:

CONCERNING FATHER RUPERT

"Reverend Frederick Rupert, the present pastor in charge of St. Joseph's congregation and into whose hands the arduous task of erecting the handsome new building for educational purposes has been placed, is one of the most useful, zealous and well-equipped priests in the diocese of Cleveland, and the good people of St. Joseph's are indeed fortunate that so active a man and so popular a priest has been placed in charge of the affairs of the church here.

"Having been nearly twenty-nine years in the priesthood, Father Rupert is surely well qualified to carry on the responsibilities of the great undertaking he has assumed. Father Rupert, a native of the Buckeye state was born in Massillon, November 21, 1848. He attended the parochial schools at Massillon where he secured his early education, later graduating from the Massillon high school with honors for excellence in higher mathematics. This was in 1867 and the following October he entered the diocesan college at Louisville, Stark County, there to prepare himself for carrying into effect his long cherished desire to become a priest. He remained there until December, 1868, when failing eyesight compelled him to discontinue. Returning to his home in Massillon, his popularity among his neighbors and friends was shown when the young man was elected to an important city office. His eyesight improving, he resigned this office and again resumed his studies at Louisville College, and continued there both as student and as a professor of the German language until June, 1873, when the college closed its doors. The following September he entered Assumption College, Sandwich, Canada, and was professor of German, Elementary Classics and Mathematics while pursuing his studies. He graduated in June, 1876. The following September he entered St. Mary's Theological Seminary, Cleveland, where he finished his divinity course and was ordained priest by Bishop Gilmour, July 5, 1879.

"His first appointment was as pastor of St. Mary's Church, Antwerp, Paulding County, Ohio, with charge also of numerous missions in that and Defiance County. From Antwerp he was appointed to the pastorate at Shelby, Richland County, April 2, 1881, and about July 1, 1882, he was appointed pastor of St. Joseph's Church, Maumee City, in Lucas County. In the spring of 1885 he went to the church of the Immaculate Conception at Bellevue, where he was kept until October 12, 1894, when he became pastor of St. Paul's Church, Norwalk. June 30, 1901, Father Rupert was transferred to St. John's Church in Lima by Bishop Horstmann, where he remained until June last when he was sent to Fremont to take the place of administrator for St. Joseph's.

"In each one of the appointments Father Rupert labored unceasingly, not alone for the up-building of the Church in a material sense, but spiritually as well. This imperfect statement of the good priest's career for the past twenty-eight years, and the scattering facts above set forth, bear out the claim that he is a most efficient and zealous priest who brings to the discharge of his duties rare ability and a spirit that is truly ecclesiastical. He is always about the business of the Master. Much toil and physical inconvenience become a pleasure to him so long as they inure to the spiritual and temporal advancement of his flock. He recognizes that the servant is not above his Master; hence, he is in the forefront, not only keeping the faith but spreading it—fighting the good fight for God and humanity.

"During his career as a priest in the different charges he has filled, Father Rupert has had much experience in the building of churches and schools. He built churches at Cecil, Hicksville, Delaware Bend, Maumee City, and at Lima he finished the magnificent St. John's Church. At Antwerp he erected the pastoral residence and made improvements in all the church properties where he had charge. At Norwalk he was confronted with a debt in the parish of \$16,000.00, but under his leadership the people of the parish became enthused and soon had this reduced to the nominal sum of \$1,800.00 and expended besides, several thousand dollars for improvements on the church property. Backed by an enthusiastic congregation, Father Rupert is now engaged in the laudable work of providing a building in which the youth of the parish can be properly housed while obtaining an education along the lines as laid down by the Church."



Reverend George H. Lang

Administrator of Saint Joseph's Parish, February 3, 1910—January 5, 1912.

Attending to all the spiritual needs, the real work of a priest, Father Rupert had accomplished much in a material way since his coming, June 22, 1906. He had begun and completed the magnificent school building to stand forever as a monument to the cause of Christian education, and provided a comfortable home for the teaching Sisters. In a very brief period he won the admiration and confidence of all and easily became the first citizen of Fremont. Doctor Bauer, ailing at Rome City, Indiana, still the Rector of Saint Joseph's, was fortunate in having the affairs of his beloved parish so well attended by a capable and painstaking Administrator as Father Rupert proved himself to be. Unexpectedly, many changes came about. On May 13, 1908, Bishop Horstmann, for the past sixteen years the revered Head of the Cleveland Diocese, died very suddenly at Saint John's Rectory, Canton, Ohio. Only a short time before, March 20, the beloved Prelate had been in Fremont where he officiated at the laying of the corner stone of Saint Joseph's new school building.

His successor in the great See of Cleveland, Monsignor John P. Farrelly, was consecrated in Rome, May 1, 1909. The new Bishop, who had spent the greater part of his life in the Eternal City, found himself at the head of an extensive Diocese, thirty-three counties of northern Ohio, containing many growing cities and a thickly settled rural population. He had many problems to solve and difficulties to adjust. Not the least of the worries of a bishop is to provide suitable pastors for the parishes under his jurisdiction. In September, 1909, occurred the death of Father Aloysius Hoeffel, since January 28, 1868, Pastor and Rector of Saint John's Parish, Delphos, Ohio. Like his class mate at Fremont, Doctor Bauer, Father Hoeffel had succeeded in organizing a wonderful parish and in building a church to which many a diocese could point with pride as "their Cathedral." The Rectorship of Saint John's, Delphos, is important, being a position not so easily filled. Bishop Farrelly knew Father Rupert, realized his accomplishments, and appreciated his work. At Fremont he was administrator, burdened with grave responsibilities which he was discharging thoroughly, but at best it was only a temporary position. Should the prayers of Saint Joseph's Parish be heard and Doctor Bauer return to his beloved parish, a long time might elapse before a position fitting the abilities of Father Rupert could be found. After all, gifted by grace and nature, and having been a priest for over twenty-eight years, Father Rupert was too capable a man to fill but a temporary office. After a great deal of consideration, Bishop Farrelly appointed Father Rupert the Irremovable Rector of Saint John's, Delphos. The announcement of the transfer came as a shock to the good people of Saint Joseph's. February 3, 1910, Father Rupert left for his new field of labor, Delphos, where he has ever since been the devoted and zealous pastor of the souls committed to his care. In appreciation of his work and in recognition of his devoted priestly life, he was made a Domestic Prelate in 1924 by the Holy Father, Pius XI. Today, in his 87th year, the 54th as a priest, Monsignor Rupert is as active and enthusiastic about the work of his Master as in the days of his youth.

Father George H. Lang, very young in years, but aged in piety and experience, succeeded Father Rupert as Administrator of Saint Joseph's. Almost from the very day of his ordination, June, 1903, Father Lang had been the ever faithful and efficient assistant to Father Hoeffel at Delphos. In the declining days of his revered pastor, this young priest had been the joy and consolation of his elder, even as Titus had been to Paul. Father Lang was not "despised on account of his youth" by the people of Saint Joseph's, but was given a hearty welcome and every assistance in the management of a large parish. Spiritual and financial needs were attended with much success by him.

Father George Lang did noble work as Administrator. Since leaving Fremont he has been Pastor for a short time at Port Clinton, and for a few years at Landeck. For the past many years, he is the loved and esteemed shepherd of souls at Saint John's Church, Defiance. His memory is held in benediction at Fremont and all other places where he has exercised the sacred ministry.

April 15, 1910, news came from Rome that the Holy Father had divided the Diocese of Cleveland and raised Toledo to the dignity of an Episcopal City. Sixteen adjacent counties comprised

FIRST BISHOP OF TOLEDO
FIFTH BISHOP OF CLEVELAND



Most Reverend Joseph Schrembs, D. D.

Consecrated Bishop February 22, 1911. Installed as First Bishop of Toledo, October 4, 1911. He consecrated Saint Joseph Church, October 12, 1917. Appointed Bishop of Cleveland, September 8, 1926.

THE BISHOPS OF CLEVELAND

Our Mother Diocese

*Rt. Reverend Amadeus Rappe*

Consecrated Bishop of Cleveland October 10, 1847. He recognized Saint Joseph's as a Parish.

Rt. Reverend Richard Gilmour

Consecrated Bishop of Cleveland, April 14, 1872. He laid the corner stone of the new church and often visited in Fremont.

Rt. Reverend Ignatius F. Horstmann, D. D.

Consecrated Bishop of Cleveland, February 25, 1892. He dedicated St. Joseph's new church. Highly esteemed Doctor Bauer.

Rt. Reverend John P. Farrelly, D. D.

Consecrated Bishop of Cleveland May 1st, 1909. He never visited Fremont as the Diocese of Toledo was established and placed under the jurisdiction of the Bishop of Toledo.

the new See. The Bishop of Cleveland was appointed Administrator of the new jurisdiction. Not until August 11, of the following year, did Toledo receive its first Bishop in the person of Most Reverend Joseph Schrembs. He had been consecrated Auxiliary to the Bishop of Grand Rapids, Michigan, February 22 of that year. August 11, 1911, the Holy Father appointed him the first Bishop of Toledo and he was installed amid a vast assembly of bishops, priests, and a large concourse of people in Saint Francis DeSales Cathedral, October 4, 1911, beginning at once the arduous task of organizing a newly formed diocese.

Meanwhile, on April 2, 1911, the Rectorship of Saint Joseph's Parish, Fremont, had become vacant through the death of the lamented Doctor Bauer. One of the first cares of the new Bishop, therefore, was to appoint a permanent rector for the Parish. This was accomplished in December, 1911, by the designation of Reverend G. H. Rieken, as successor to Doctor Bauer, Rector of Saint Joseph Church. The appointment caused universal joy and satisfaction.

Reverend Gustave H. Rieken was born at Galena, Illinois, December 23, 1855. He attended St. Louis University at St. Louis and St. Xavier University at Cincinnati. A number of years were spent at the Grand Seminaire at Montreal during which time he became very proficient in French. Completing his theological course in Saint Mary's Seminary, Cleveland, he was ordained by Bishop Gilmour, July 4, 1880. From the day of his ordination, his was a life of work and energy joyfully given to the cause of Christ. Having done missionary work at Elmore for four years, his Bishop transferred him to Perrysburg where during the eighteen years of his pastorate he built the beautiful stone church. He was at Norwalk and Bellevue a short time and four years at Fostoria. In 1903, he was appointed by Bishop Horstmann as Pastor of Saint Peter and Paul Church, Toledo, where he remained until January 6, 1912, being named Rector of Saint Joseph's, Fremont. Like his predecessor, he occupied himself at once by promoting the spiritual and material welfare of the parish. In a short time, he won all hearts, and entire Fremont looked up to him as one of God's noblemen. During the World War, he appeared on platforms of many localities and spoke as only he could, in favor of Liberty Bonds and other patriotic activities. About the year 1920, after having been in charge for over eight years, Father Rieken noticed that his health was beginning to fail. He had no longer the strength and endurance of former years, and the demands of Saint Joseph's grew heavier for him from day to day.

April 25, 1921, Father John Harks met with accidental death in a street car collision at Toledo. Saint Louis Parish, over which Father Harks presided many years, was originally a French Parish and not nearly so large as Saint Joseph's at Fremont, so on May 18, 1921, Father Rieken resigned as Rector of Saint Joseph's and accepted the pastorate of Saint Louis to which Bishop Schrembs kindly appointed the deserving priest. There he worked with the same zeal and devotion which marked his entire priestly life. On January 7, 1930, he was invested with the robes of a Monsignor. His Bishop and all his brother priests rejoiced at the recognition he received for nearly fifty golden years in the sacred ministry. Throughout the Diocese, especially where Monsignor Rieken had labored, people waited to see him in his insignia of honor and offer heartiest congratulations. However, this was not to be, "For my thoughts are not your thoughts; nor your ways my ways," saith the Lord, "For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts". Is. 55, 8, 9. Monsignor Rieken was never again to appear in his purple robes. On the Saturday following his investiture, January 11, 1930, having just returned from a sick call, he was suddenly summoned to appear before the throne of the Bishop of Souls. His obsequies took place the following Tuesday from Saint Louis Church, Toledo, and his remains rest in Calvary Cemetery, beside those who were nearest and dearest to him.

Monsignor Rieken's sudden death will ever be lamented not only by his brother-priests, but also by the hundreds of Catholic men, women and children to whom he so zealously ministered during the span of his service in the Lord's vineyard. Though he scrupulously cared for their spiritual needs, he was no less conscientious in his concern for their material welfare. He labored



Monsignor Gustave H. Rieken.

Rector of Saint Joseph's, Fremont, January 5, 1912—May 18, 1921.

"The New England Journal of Education, a Protestant publication, says: 'There is one church which makes religion an essential in education, and that is the Catholic church, in which mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog, or the human soul with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. If our Puritan forefathers were wise then we are foolish.' "

The work progressed so steadily that the building was ready for dedication September 27 of the same year. Bishop Koudelka, who had been consecrated auxiliary of Cleveland, conducted the services assisted by many members of the clergy and witnessed by thousands of the laity. By October 15th, 1908, the 405 children eagerly entered the new building gratefully acknowledging the generosity which made their comfort and advancement possible.

THE SISTERS OF NOTRE DAME

Interesting it would be to all, especially to the thousands of children who since 1876 have attended Saint Joseph's School, to read a detailed history of the devoted Sisters who have spared no efforts to bring the school committed to their care to the highest possible standard. The History of Saint Joseph's Parish would be incomplete without some details of the work accomplished by the daughters of Blessed Mother Julia Billiard. In less than twenty-five years after the community was founded it numbered three hundred Sisters and thirty convents. This membership has since been increased to several thousand with convents throughout North and South America, Italy, Spain, Holland, and Germany.

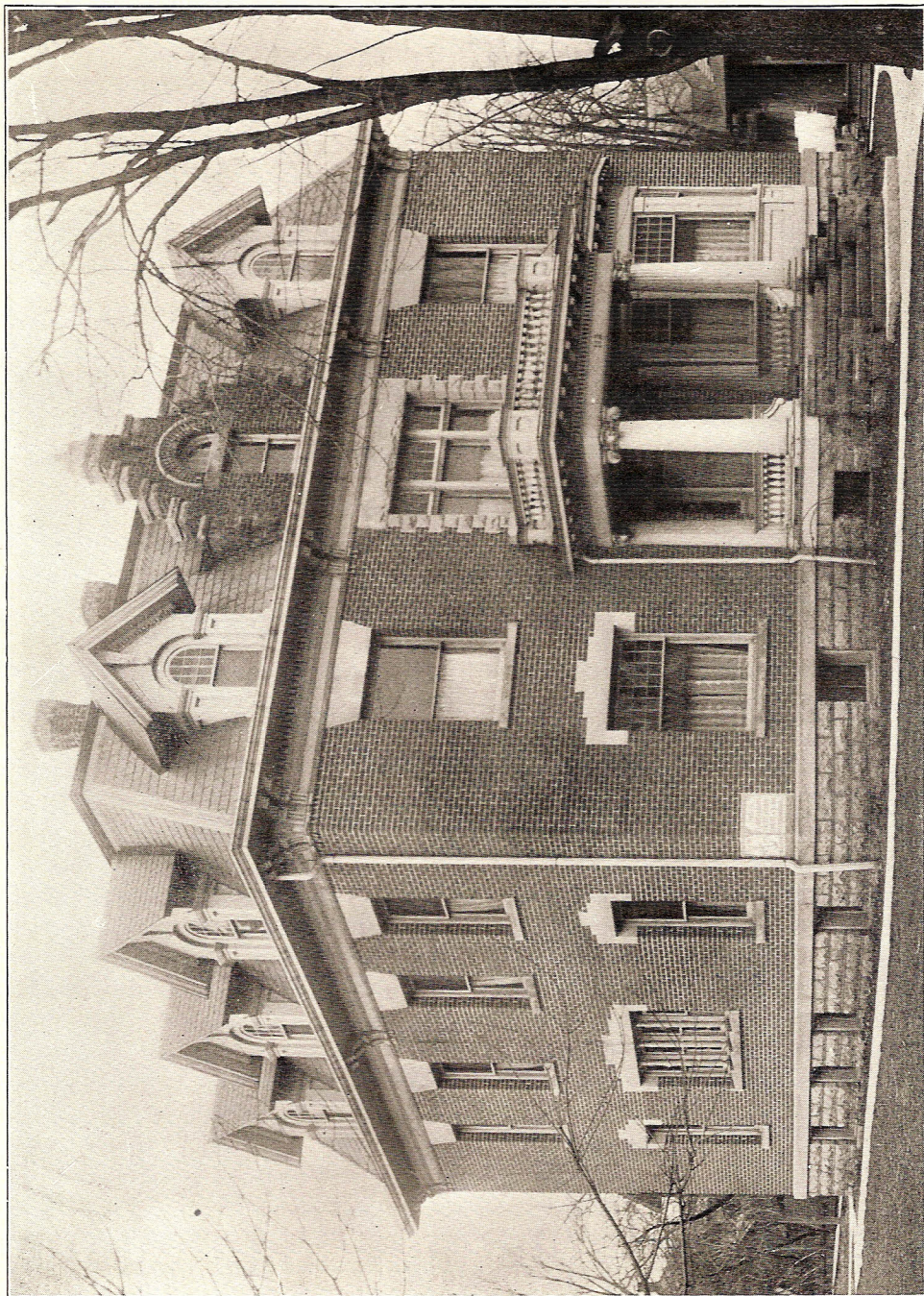
When the "Kulturkampf" devastated Germany in 1870, the Sisters were exiled from their Fatherland. Through the influence of Reverend Francis Westerholt, for many years Pastor of St. Peter's Church, Cleveland, eight of the Sisters came to the United States and were most kindly received by Bishop Gilmour, July, 1874. By October, 1877, over two hundred Sisters of Notre Dame were successfully engaged as teachers in various parish schools.

In September, 1876, Doctor Bauer invited three Sisters to come to Fremont to take charge of his school. Sisters Mary Raphaela and Mary Celsa accordingly taught the grades while Sister Mary Foureria instructed the needlework classes. For years St. Joseph's School was noted for the splendid needlework exhibited not only in school but also at fairs, etc. Worthy of particular notice in those early days were Sisters Mary Irmgardis, Mary Idelphonsa, and Mary Imelda.

The importance which the Sisters gave to the teaching of the Catechism was characteristic of the Sisters of Notre Dame. They endeavored to bring to this subject the devotion and zeal which Blessed Julia Billiard, whom they honor as their foundress, instilled into her daughters. Among the very first activities undertaken by the Sisters was that of preparing the children for their First Holy Communion. Those first years, there were separate classes for children who were obliged to come in from the country. A class of about forty or fifty was prepared every other year. During the weeks of instruction, teachers and pupils alike must have had a rather long day. It is recorded in the annals of the Sisters that the country children had a session at 7:00 A. M. and another from 4:00 to 5:00 P. M. When the number to be prepared increased, the teacher assigned for the teaching of needlework devoted all of her time to the instruction of these First Communicants.

In 1909, eight teachers were employed for our eleven grades. A teacher was assigned to each of the primary and intermediate grades; one took charge of the 7th and 8th grades; and one, of the 9th, 10th, and 11th grades. The enrollment in the entire school was about four hundred.

Though the number of students in the first high-school classes was small, a great deal of ear-



Notre Dame Convent

nest work was done. Besides producing creditable work for the annual exhibition and doing their share in providing entertainment for the various occasions during the year, we find a record of a school paper which they edited under the direction of Father Rupert and their teacher, Sister M. Vincentine. Before the days when school papers had a definite place among the extra curricular activities of high schools, the editing and financing of a school paper must have been quite a task.

When Sister M. Ferdinand, the present Superior of the Sisters in the Toledo Province, assumed duties at St. Joseph's (1911) there were about 450 children enrolled. During her second year with us, our high school was given an additional teacher to take charge of the 9th grade. That year there were about sixty students in the entire high school; about half the number were 9th-grade students. The graduates of 1912 may remember that their vacation began on the early date of May 26. Graduation exercises were held earlier in order to afford Sister M. Vincentine, who was soon to sail for Europe, the opportunity of seeing her former students receive the highest honors their Alma Mater could confer. This occasion, no doubt, is among the many pleasant memories she cherishes of the years she spent as teacher in parish schools of America.

Since the work of the Sisters is so linked with the school and its activities, it seems quite the natural thing, in writing of them, to relate news which, strictly speaking, would be classed as school news. We can hardly think of them without recalling their work in the various departments of the school.

Our orchestra of the present year, for instance, is reminiscent of the enthusiasm which Sister M. Hildegard injected into the Music Department over ten years ago. Sister M. Sulpitia will be remembered as having done much in enhancing our colorful church processions through maintaining interest among the alumni who had served as acolytes during their school years. Both she and her successors did much in equipping the students with the well-rounded education which the scientific and classical studies provide, as well as in giving them an adequate knowledge of business, which enabled them creditably to hold positions open to them.

The Sisters have established a name for our school by their effective and efficient teachings, as well as by the example of their religious lives. The teachers of more recent years have been carrying on the work they so ably began and are endeavoring to maintain the high standards of achievement and the excellent reputation which our school has always enjoyed.

An appreciative Clergy and a grateful Parish avail themselves of this opportunity of thanking these devoted Sisters—not only for a successful school but for the inspiration they have been to the thousands who lovingly called them "Teacher". The people of St. Joseph's are not unmindful of the countless prayers offered for them during these 56 years. In days of sorrow, their sympathy is the sincerest; good news of their present or former pupils fill them with unbounded joy. To make themselves worthy of such pure, unselfish womanhood must be the ambition of everyone who claims St. Joseph as his parish church.

Until a few years ago it was not the privilege of all, (and this is true of non-Catholic as well as Catholic children), to attend a high school. Many made only part of the grammar school whilst others more fortunate, completed the grades. The majority of children, either from dire necessity or by choice found some congenial work or secured some coveted position. All of Saint Joseph Grammar School desiring to enter the field of higher education went either to Fremont High School or repaired to some Catholic College or Academy to prepare more thoroughly for their life's work. In 1896 a three years' high school was started. Whilst the classes were not so large, the graduates were always sought after for permanent position long before Commencement.

Some of the best bookkeepers and accountants of Fremont and neighboring cities are graduates of the three year Saint Joseph High School.

Class 1899

Hilda Kiser Winters
Estelle Steinle Munch
Mame Horn Schmidt

Class of 1912

Aloys Wolf
Beatrice Bihl

Class 1904

Afra Fey Walsh

Class 1905

Alban Mehling
Marie Welker
J. Leander Fiegelst

Class 1907

Carl Yeager
Leona Keller Schubert

Class 1910

Francis Werner
Raymond Ochs
*Theresa Walter Haynes
Frances Miesle Trumpy

Class 1911

Carl Halm
Fred Leite
Oscar Wasserman
Anthony Kowalski
Pete Stepniak
Cyril Babione
Robert Haaser
Marcella Bihl
Olivia Gabel Lahey
Eula Hunsinger Krofta
Loyola Reineck
Gertrude Gabel Freeh
*Estelle Dumminger
Edna Fiegelst
Agnes Gabel Ochs
Margaret Kowalski

Class 1912

Aloys Wolf
Beatrice Bihl

Class 1913

Edmund Babione
Arthur Gropp
Otto Gabel
William Gabel, Jr.
Alvin Kowaleski
Carl Klawitter
Carl Leite
Ed. Wasserman
Margaret Dolwick Engle
Agnes Ochs Kiefer
Gertrude Recktenwald Lehman
Frank Rosmiark

Class 1914

Albert Fiegelst
John Horn
Carl Miller
Cletus Ochs
Helen Bookmeyer Durnwald
Anna Rose Fend Collins
Gertrude Freeh Haynes
Carry Gropp Bruggeman
Marie Krebs
Cecilia Measley Fiegelst
Nola Peake Cushman
Margaret Sheldon Michaels
Clara Swint Wise
Clotilda Walter

Class 1915

Albert Abowd
Isadore Halm
Aloys Horn
Urban Leite
*Richard Recktenwald
Julius Schneider
Leona Dumminger McMahon
Bertha Klos Mayette
Luella Ochs Burkett
Mary Schuck Duesch
Ursula Wasserman Halm
Olga Wenziger Furlong

Class 1916

Robert Gabel
Stanislaus Halm
Herman Halm
Cletus Malkmus

*Norbert Setzler

Edward Wolf
Gertrude Babione
Gertrude Bauer
Margaret Buerger Moir
Marie Dolweck Leite
Matilda Gabel Hawk
Clara Gabel
Agnes Measley
Elizabeth Ochs
Marie Recktenwald
*Lucille Steinle
Elizabeth Swint Park
Catherine Sneider Clinger
Imelda Wasserman

Class 1917

Harold Fiegelst
Joseph Edmier
Joseph Kashmir
Paul Leite
Rose Marie Babione
Dorothy Gabel Cronin
Lucille Mosser Setzler
Agnes Ochs LeJeune
Annabel Ochs Calmes
Agnes Schelkelhoff Andersen
Eva Schuck
*Frances Sendelbach
Anna Rose Taylor
*Teresa Widman

Class 1918

Urban Horn
Gerald Gabel
Teresa Babione
Clara Binsack Widman
Lucille Gropp Hochenedel
Magdalen Gabel
Marcella Halm
*Lucy Held
Marcella Mosser
Anna Rose Measley Tiffany
Marie Nusbaumer Rothgery
Hilda Reisterer Cotter
Eva Swint Widman
Henrietta Smith
Loretta Wilhelm Ransom
Helen Welker Rohr

Class 1919

Carol Binsack
Cyril Haubert
Herman Leite
Carroll Mayle
Ralph Weltin
Gerald Welker
Carolus Wasserman
Francis Wurzel
Casildes M. Babione Hensch
Bertha Britton Gagliano
Emerence Gabel Wurzel
Beatrice Hottinger Weltin
Lucille Kiser Kramer
Laurette Krebs
Catherine Malkmus Novitski
Clara Mary Ochs
Irene Rimelspach
*Irene Stepniak
Marguerite Setzler
Imelda Tischler Leite

Class 1920

*Alban Novitski
Urban Schwartz
Irvin Mayle
Norbert Darr
Eugene Gabel
Bernard Recktenwald

Robert Werner
Carl G. Wolf
Herbert Horn
Coletta Mosser
Rosalind Halm Burns
Anna Rose Kashmier
Gertrude Widman
Frances Smith
Mildred Steinle Ochs
Ruth Measley Moody

Class 1921

Herbert Frank
John Fiegelist
Cyril Reisterer
Norbert Schwartz
Ray Yingling
Alberta Gabel
Anna Leite
Genevieve Haubert
Elizabeth Koch
Angela Koch
Margaret Walters Spieldenner
Helen Britton
Mary Ochs Henne
Wilma Halm Hamilton
Helen Kirsch
Marie Stepniak
Helen Yingling Hoffman

Class 1922

Joseph Garvin
Norbert House
*George Held
*Glenn Haubert
Cyril Plunkett
Seraphin Weltin
Carl Wolf
Clemens Widman
Raymond Young
Paul Rimelspach
Dorothy Bauer Sawchuk
Josephine Blum Siler
Pauline Fischer McClure
Ruth Frank Redding
Zenobia Fiegelist
Marie Gabel Krupp
Eulalia Halm Recktenwald
Hildegard Leite
Delphine Mosser Burkel
Elizabeth McLaughlin
Dolores McLaughlin
Dorothy Reineck
Angela Setzler
Cecilia Stepniak Warner
Beatrice Tischler
Mable Yingling Steinle
Helen Grapski
Angela Wolf

Upon the arrival of the present Rector, Father Waechter, and at the insistence of the Most Reverend Bishop, a fourth year was introduced and the school received recognition from the State of Ohio, Department of Education, as a regular High School of First Class. This recognition permits its graduates to enter college, or to take up training in nursing and other professions, where the entrance requirements demand a certificate of graduation from a recognized High School.

Graduates of the four year high:

Class of 1923

*Glen Haubert
*George Held
Paul Rimelspach
Clemens Widman
Pauline Fischer
Zenobia Fiegelist
Mary Gabel Krupp
Eulalia Halm Recktenwald
Hildegard Leite
Delphine Mosser Burkel
Dolores McLaughlin
Angela Setzler
Helen Grapski

Lucille Hodes Voght
Esther Haubert Lambert
Gladys McKenney Malony
Helen Daniels May
Bernadette Eberly Rectenwald
Nathalie Novitski House
Anna Marie Wammes
Angela Smola
Bertha Weltin Sneider
Valeda Wasserman
Lucy Widman Parks
Kathryn Widman

Class 1925

Carlton Garvin
Edward Gabel
Clarence Miesle
Andrew Koch
Harry Ochs
Claude Snyder
Franklin Smith
Ralph Setzler

Class 1924

Raymond Goebel
Walter Krupp
Walter Sneider
Paul Spieldenner
Gerald Widman
Rosella Binsack Nye

Edgar Recktenwald
Richard Winters
Donald Wurzel
Ruth Gabel
Valerie Ferrie
Anna Marie Kiser Gabel
Marion Ochs
Helen Frank
Marie Fischer
Stella Ochs
Genevieve Riedy
Helen Smola
Thelma Sherer Brickner
Moneta Weltin
Olivia Weltin

Class 1926

Joseph Lauer
Walter Foos
Raymond Ackerman
Bernard Dissenroth
Raymond Grapski

Richard Hotz
Herman Horn
Mildred Reed
Helen Weise
Isabel Beery
Dorothy Mehling Steinle
Helen Herman
Helen Mehling
Mary Golebiewski
Elizabeth Smith
Helen Reineck
Genevieve Krupp
Magdalen Hottinger
Mary Rimelspach
Bathildis Snyder
Hildegard Saner Parks

Class 1927

Frederick Swint
Edwin Swint
Norbert Swint
Norbert Mehling
Paul Measley
Paul Dummering
*John Merrill
Wilbur Koch
Robert Gfell
Eugene Bartson
Walter Smola
Walter Kayden
Louis Fiegelist
George Beery
Louis Golebiewski
Carl Yingling
Bernard Horn
Frances Widman
Frances Snyder
Agnes Haaser
Dolores Foos
Marion Miller
Milderd Wolf
Mary Recktenwald
Dorothy Haubert
Hilda Hoelzle
Alma House
*Rose Mosser Widman
Gladys Rimelspach
Flavia Meyer Widman

Class 1928

Eugene Buchman
Norbert Gabel
Donald Goebel
Aloysius Hoffer
Bernarde Hoffman
Robert Kashmier
Louis Reineck
Carl Riedy
Arnold Rusch
Bernard Smola
Linus Snyder

John Widman
Lillian Cushman
Irma Fischer
Dorothy Frank
Gertrude Garvin
Agnes Koch
Luella Mayle
Marcella Meyer Reardon
Hilda Mosser
Esther Novitski
Helen Recktenwald
Margaret Reiter
Mary L. Rusch
Mary C. Swint
Lauretta Wammes
Frances Welker

Class 1929

Edward Chudzinski
Richard Fisher
Rupert Haslinger
Eugene Merrill
Raymond Mosser
Harold Recktenwald
John Reinbolt
George Roth
Harold Schwartz
Robert Snyder
Franklin Stadler
Harry Surdyk
Burkhart Tischler
Herbert Wasserman
Paul Weltin
Agnes Babione
Barbara Baumer Beard
Bernice Beier
Mildred Besanceney
Marie Broshious
Mildred Gabel
Margaret Hodes
Flavia Kayden
Marguerite Hoelzle
Helen Mehling
Mildred Miesle Foster
Alma Ochs
Beulah Reinbolt
Mary Reineck Merrill
Mildred Snyder
Dolores Swint
Bernice Wolf
Dolores Zienta

Class 1930

Ambrose Gabel
Robert Geller
Lawrence Giebel
William Goebel
Leo Habeisen
Lawrence Hoffman
Robert Hotz
Norbert Koch

Robert Mayle
Richard Miller
Richard Ochs
Anthony Reinbolt
Richard Saner
Walter Spieldenner
William Spieldenner
Richard Wasserman
Harold Widman
Kenneth Wurzel
Dorothy Babione
Kathryn Billow
Dorothy Bogner
Eulalia Gabel
Mary C. Geller
Rita Gfell
Dorothy Grachek
Florence Grachek
Agnes Habermeier
Mary A. Habermeier
Laura Karlovetz
Mildred Lauer
Marie Macielewicz
Caroline Miller
Elsie Paul Zienta
Mary M. Rich
Gertrude Stadler
Marcella Walby
Hilda Wammes
Thelma Saner

Class 1931

Raymond Burkett
James Chudzinski
Donald Dauble
Edgar Eberly
Eugene Horn
Norbert Hotz
Kenneth Merrill
Cyril Meyer
Lamar Meyer
Alfred Nieset
Paul Rusch
Donald Smola
Edward Widman
William Winters
Harold Wolf
Gladys Bartson
Angela Baumann
Dorothy Burgoon
Zelma Durnwald
Edna Fisher
Margaret Frank
Mildred Frank
Dolores Gabel
Rosalyn Gabel
Florence Geller
Helen Gotttron
Florence Grob
Henrietta Halm
Marcella Haubert

Genevieve Kuntz	Class 1932	Dorothy Binsack
Anna R. Macielewicz	Paul Bundschuh	Catherine Bletcher
Anna Rose Mosser	Paul Daubel	Mary K. Chudzinski
Imogene Reamer	John Fey	Leona Danca
Ann Reineck	Joseph Fisher	Virginia Geller
Anna M. Riesterer	Eugene Giebel	Jean Gottron
Marcella Schneider	Harry Haaser	Catherine Hodes
Flavia Schwinger	Walter Homan	Alma Homan
Helen Snyder	Charles Kilgus	Anna C. Hotz
Marcella Snyder	Gilbert Logsdon	Bernadine Ketterer
Marian Stadler	Robert Mehling	Mary E. Koch
Urna Walkowiak	Ernest Mosser	Helen Parker
Irma Weaver	Franklin Rich	Henrietta Partee
Eva Welker	Joseph Schwinger	Amilda Riedy
Martha Widman	Robert Spieldenner	Gertrude Schwartz
Dorothy Young	Roman Weltin	Lucille Surdyk
	Joseph Ziebold	Clara Wesolek
	Charles Elmlinger	Margaret Wolf
	Julia Beery	

Four hundred and eighty-five students have received their diploma upon the completion of the required course. The alumni of Saint Joseph High can be found in every walk of life with credit to themselves and an honor to their devoted Alma Mater. We do not claim that all are saints, but all have been given an opportunity to be consistent Christians and loyal Americans. They strike more than a fair average and the efforts spent on them could not have been put to greater advantage. Today after 75 years of educational efforts it is the firm conviction of the Parish that Saint Joseph School had done more than any other agency to instill Christian ideals and has made its contribution in no uncertain terms to the only success in life, eternal salvation of its students.

There are today 547 pupils in the grammar school and 207 students in the high school taught by the following staff.

Sister Mary Joan	Sister Mary Medarda
" " Rosella	" " Valeda
" " Alma	" " St. Paul
" " Bertrand	" " Johnette
" " Angeline	" " Oswald
" " Jane	Mrs. Howard Laub
" " de Chantal	Miss Mary Dunigan
" " Rosalita	Miss Gertrude Stadler
" " Sylvester	Bernarde Hoffman
" " Lawrence	Reverend A. A. Hoffman

presided over by Reverend F. H. Schaefer, Principal, under the direction of the pastor.

Reverend Charles L. O'Donnell, C. S. C., in the Catholic Hour, Sept. 21, 1930, in a series of lectures on the philosophy of Catholic Education, concluded his discourse as follows:—

"Catholic Education exists because the Catholic Church exists. Its direct pre-occupation is knowledge, the whole field of knowledge, not exclusive of that highest of all truth, the knowledge of God and man's relation to Him. It teaches men to live in time, shirking no human duty, slighting no civil and no social obligation, while it teaches men to live for eternity. From the lowest levels to the highest it effects a synthesis, which is both intellectual and moral, of religion and life. It will have to the end its own definitions of prosperity and progress, its own standards of success. It will serve mightily the highest and finest ideals of government in the republic, as it has served those ideals in the past. In principle, and on the basis of performance it has the right to expect the support which it needs to achieve its destiny."



Saint Joseph Choir

Top Row: Charles Eberly; Joseph Mosser; Carl Good; John Eisenman; Carroll Good; Aloys Mosser.

Bottom Row: Max Gabel; William A. Gabel; Professor A. Menkhaus; Charles Ochs; John Setzler.

SAINT JOSEPH CHOIR

Nothing contributes more to the beauty of divine worship than a good church choir. From time immemorial good music and good singing in keeping with the sacred functions have been held in honor. The church has always fostered every art and made it serve the honor of God. From the very beginning Saint Joseph Parish has had a splendid choir. Pleasing it would be to enumerate those who during the past 75 years interested themselves in the beauty of harmony so essential to the decorum of liturgical services.

Until about 1915 St. Joseph had a mixed choir the members of which took great pride and achieved more than ordinary success in rendering the sacred chant. Obedient to the Motu Proprio of Pius X, Saint Joseph has a distinct male choir who have served faithfully and merits praise for services well rendered. Many of these men have been members for nearly forty years, without even missing a rehearsal or a Sunday High Mass. Saint Augustine says: "He prays twice who sings well" and God will surely bless them for their faithful service. No history of Saint Joseph's Choir would near any thing like completeness without a detailed outline of the life and activities of Professor Menkhaus, since 1876 the esteemed and revered organist.

Aloysius Menkhaus was born in Osnabrueck, Germany, June 21, 1856, the son of Gerhart and Caroline Averbeck Menkhaus. His father taught in the schools of Osnabrueck until his death in 1874. At the age of two, Aloysius suffered the loss of his mother, after which he was reared by a stepmother whose maiden name was Anna Jansen. At a very tender age young Aloysius gave evidence of unusual musical talents. His first master was Joseph Feldmann who taught him harmony and the theory of music. He continued his studies under Professor Weilerswist, later on, under Doctor Klein who himself had been a pupil of the celebrated Composer Joannes N. Hummel. At the age of 18 years Professor Menkhaus taught music, physics, geography and German, and he played at the Cathedral of Osnabrueck as substitute for Doctor Klein.

In May 1876 he arrived in America going to Delphos, Ohio, upon an invitation of his Aunt Sophia Menkhaus. It was in the summer of 1876 that Father Bauer met young Menkhaus and engaged him to be the organist and choir director at St. Joseph, Fremont. Professor Menkhaus has held this position with eminent success during the past 56 years. There is not a family with whom he has not contracted spiritual relationship by lending his talents on occasions of weddings and jubilees, or who have not been comforted as he played the requiem at the solemn obsequies for their dead. There is perhaps no other case on record where one quiet and unassuming man has seen generations come and go accompanied by the sweet charm of his music. That he may continue his office for years to come is the fervent prayer of all.

The organ, purchased at the cost of \$5,538.00, was dedicated August 15, 1891.



Saint Joseph Society, 1868

First Row, left to right: John Horn, F. J. Giebel, Reverend S. Bauer, D. D., Joseph Stuber.

Middle Row: Charles Ochs, Andrew Loschert, Michael Ochs, Conrad Werner, Joseph Haaser, Daniel Reineck, William E. Kaiser.

Third Row: Michael Miller, John Reineck, Sebastian Walby, Benjamin Bartson.

SOCIETIES

Handsome churches and commodious school buildings, praiseworthy in so far as they are an expression of a people's aspirations, always remain at best but material means to cultivate spiritual ends. To make one's relationship to God real and effective, various societies, meeting the needs and conditions of different times, have been found not only useful but almost imperative.

Almost from the beginning Saint Joseph Parish has been blessed with organizations, approved by the Church, religious and fraternal, embracing all members, the inexperienced child entering upon active life as well as the faithful old parishioner tottering at the brink of the grave.

SAINT JOSEPH SOCIETY

This is the oldest society being almost co-eval with the Parish. Thus we find recorded in the Parish archives:—

Fremont, Ohio, October 1, 1859.

"Under the direction of our zealous Pastor, Reverend L. Molon, a number of men of St. Joseph's Parish assembled in the parochial school building for the purpose of organizing a society, whose aim and object shall be the following:

"To honor in a special manner Saint Joseph, the patron Saint of our congregation. To further the interest of our parochial school, and thereby give our children the advantages of a solid Christian education, and thus help them work out more effectively their eternal salvation."

The first Constitution had twenty-four chapters and seven subdivisions. There were, this was in 1859, one hundred and fourteen charter members. From the character of the Constitution and By-laws, it is evident the chief aim of the society is to further the interest of our parochial schools, to foster a spirit of brotherly love and to help one another in all spiritual and material needs.

The Society was reorganized in 1868 by Doctor Bauer and from all records it seems this learned priest enjoyed nothing more than to be present at the meeting of Saint Joseph Society. During almost 75 years of its existence this organization has contributed from its own funds over twenty thousand dollars for the school, church and other parochial needs. One of the outstanding donations is the High Altar which they gladly gave to the new church. Their contributions in cash is a large sum for one society, but these material gifts, whilst gratefully acknowledged and always appreciated, are small compared to the loyalty and co-operation these men have given to every priest in charge of Saint Joseph's.

The members of Saint Joseph Society merit well of the congregation they have served so faithfully during the past seventy-five years. No suggestion for the good of the Parish was ever made without their approval. Nothing of note was ever accomplished, no appeal was ever hinted at without their ready and gladsome response. The example and co-operation of Saint Joseph Society for married men and the prayers and helpfulness of the Blessed Sacrament Confraternity for married women contributed in no small degree in securing the favor of heaven and in accomplishing the good of which God only, can have full knowledge.

THE BLESSED SACRAMENT CONFRATERNITY

Some months ago the Most Reverend Bishop of Toledo drew the attention of his priests to the fact that the Holy See desires that the Confraternity of the Blessed Sacrament be established in every parish. This wish of the Church was carried out years ago in Saint Joseph Parish. July 6, 1873, Father Bauer instituted the Blessed Sacrament Confraternity with ninety-three members. Ten divisions, each division headed by a monitor, kept prayer hour daily, from two to three P. M. The Society grew until today there are nearly 400 members, twelve divisions with 12 monitors. This Society has been very generous in material donations to the Church. Very recently they bought out of their own funds a set of vestments imported from Switzerland and costing about \$1,300, besides purchasing the annual supply of sanctuary oil, cassocks for the altar boys, and



The Blessed Virgin Mary Sodality, organized 1873

Top Row: Rose Horn, (single); Caroline Gabel, (Mrs. John Busold); Mary Tischler, (Mrs. Peter Straup).

Second Row: Mary Fischer, (Mrs. Philip Bork); Mary Eighel, (Mrs. Ed. Schwartz); Sophia Wolfe, (Mrs. Jacob Gabel); Veronica Rice, (Mrs. George Shiets); Anna Spiece, (Mrs. Adam Gompert); Mary Gerber, (Mrs. Theo. Fuchs).

Bottom Row: Helen Fuerst, (single); Dr. Bauer; Frances Durand, (single); Mary Haverstroh, (Mrs. Adam Keller).



The Young Men's Sodality, organized in 1872

Top Row: John Swint; Joseph Wolfe; John Busold.

Second Row: Peter Welker; Berthold Ochs; John Stoiber; John Stuber; Martin Oberhauser; Albert Wolfe.

Bottom Row: Andrew Rimelspach; Frank Giebel; Dr. Bauer; J. George Fischer.

other liturgical requirements. Their financial contributions to the church as a society run into the thousands, so that it would be difficult even to make an estimate of their benefactions. Still more impossible would it be to tell of the blessings that have come to the Parish in answer to the prayers of these devoted women. Daily in all kinds of weather and frequently at great personal discomfiture the members of this Confraternity have kept the guard of honor before the Blessed Sacrament. Is it rash to say that all the vocations to the Holy Priesthood and to the various religious Sisterhoods are but a few of the blessings in response to the daily Holy Hour at Saint Joseph's?

The Altar Society still in existence, was very active during the building of the new church. They paid for the Blessed Virgin Mary Altar \$1,000, donated one of the stations and purchased many vestments and other altar necessities. It is hoped that one of the results of the Diamond Jubilee will be that all adult ladies of the Parish, whether single or married, again take an active part in the Altar Society, thus indicating their zeal for the decency of God's House and the glory of divine worship.

In 1873 a Blessed Virgin Mary Sodality, affiliated with the one in Rome, was organized for the young ladies of the Parish. They have always been responsive and willing to do all in their power to enhance the beauty of God's House. To belong to the Sodality has always been the pride and glory of the single ladies of the Parish, who "have chosen Mary as their Queen and their Mother." On the first Sunday of every month they go to Holy Communion in a body asking for as much happiness as God intends them to have. During recent years, in answer to the Holy Father's call for Catholic Action, they have busied themselves, with no little success, in spreading wholesome literature and good reading within the circle of their influence.

The young men were organized in 1872 and did much as the "Y. M. S." to further the material and spiritual welfare. They were especially active during the building of the new school house and contributed generously towards its furnishings. In 1924 the present Rector re-organized the Holy Name Society. Any stranger stopping for mass on the second Sunday of the month, "Holy Name Society Sunday" would think there is a mission or a retreat in progress for men. The most edifying sight a mortal may ever hope to witness is the immense church crowded, the west side of the main aisle for married men—the east side for single men going as "Holy Name Society" to Communion in a body. Most consoling in these days of worldliness and infidelity, is the assurance of many: "We never miss Holy Communion on Holy Name Sunday."

For children in school the Saint Stanislaus Society is for the boys, the Court of Mary for the girls, and the Society of the Holy Infancy for the younger children.

Fraternal organizations are well represented among the men and women. Years ago the Catholic Knights of America were very active. This Society paid for Saint Joseph Altar \$1,178.00 and cheerfully made other donations. During the past 25 years the Catholic Knights of Ohio, Br. 8 responded whenever asked to do for their Parish.

Besides the Knights of Columbus, to which most of the men belong, we have the Catholic Ladies of Columbia, St. Clare Council, No. 112, for women. Their meetings are well attended and the local branch is always ready with monetary and moral support to do their share for any legitimate needs. The Mother's Club, the youngest organization of the Parish, is never appealed to in vain. Whenever circumstances require they are willing to do the work of Martha bringing to it the Heart of Mary. The Saint Joseph Benevolent Society looks after the poor and needy and God only knows the comfort and joy they have brought to people in the hour of greatest want.

In giving an account of the activities of 75 years in Saint Joseph Parish we have refrained, although difficult at times, giving fulsome praise. This is a history, a chronicle of past events and due recognition is given to the sacrifices of the pioneers, and appreciation for the present laborers, in the hopes of spurring on future generations to equal, and if possible, even greater achievements.

SAINT JOSEPH CEMETERY

In the early days of Catholicity in Fremont, the remains of all the departed were buried in what is now known as Ludwig Cemetery. It is about six miles southwest of Fremont on Route 12.

Roads being at times almost impassable and no automobiles as yet existing, it was found too far and inconvenient for people to visit the graves of their beloved dead. Therefore, in 1864 a tract of land consisting of six acres was purchased in a very desirable location south of the city. This tract was enlarged in 1897 by an additional 2 1-2 acres, and in 1926 by six more, so that the present burial ground contains 14 1-2 acres. In 1870, a beautiful Calvary was constructed in the Cemetery and blessed on All Souls Day by Father Bauer, surrounded by a vast concourse of people. This was replaced, in 1913, by a handsome Crucifixion Group, the gift of Miss Caroline Boetsch. In 1920, Mrs. Gephart Fisher gave the altar in the receiving vault in memory of her husband.

A sexton is constantly employed to keep the sacred place clean and beautiful. It is to be regretted that no provision was ever made for Perpetual Upkeep. As is well known, in the early days lots were practically given away or sold for a mere nominal sum. In the meanwhile many have died, or moved away and there are no available funds to keep the graves green and the lots in honor. During the past few years, the present Pastor has made an earnest effort with considerable success, to endow each lot and make the cemetery self sustaining. Over two thousand people, among them Sister Mary Imelda who died November 25, 1902, are buried there awaiting the call of the resurrection.

IN THE SERVICE OF THEIR COUNTRY DURING THE WORLD WAR

Edwin C. Ahner	Wm. A. Gabel	Carl A. Leite
Cyril Babione	Lawrence Gloer	Edward LeJeune
Gerald Babione	Lieut. John Gottron	Gerald LeJeune
Seraphin Babione	Robert Gottron	John Loveland
Lester W. Bartson	Alphonse P. Gress	Anthony Maier
John A. Beier	Frank J. Grunenwald	Rene Mangin
Joseph Binder	Carl J. Haas	Joseph A. Mayett
Carl W. Bundschuh	August L. Halbeisen	Urban C. Measle
George Bundschuh	Clarence N. Halbeisen	John S. Meyer
John J. Bundschuh	Irvin J. Halbeisen	Wm. J. Meyer
Blazy Bullinger	Alfred C. Halm	Wm. J. Miller
*Roman Chudzinski	Carl A. Halm	Fred. Mitchell
Anthony Chudzinski	Herman Halm	Joseph Naderer
Harry Coleman	Stephen J. Halm	Louis Neuweiler
Alphonse Darr	Wilbur G. Halm	Sergt. Ambrose Ochs
Roman Darr	Vincent Hasselbach	Sergt. Charles Ochs
Rudolph Darr	Frank H. Haubert	Edwin Ochs
Edward S. Dietrich	Ambrose Herman	Harold Ochs
Victor Duesch	Gervase P. Herman	Raymond Ochs
Matthew Edmeier	Herman Heschel	Walter J. Pahl
Albert Fiegelist	Sergt. Harry Hodes	Clement Rimelspach
Wm. O. Fiegelist	John Horn	Leo I. Rimelspach
Charles P. Finn	Ralph Hottinger	Sergt. C. Henry Rock
Hilbert Fischer	Lawrence House	Sidney Rock
Edward Fox	Edward Jenck	Adolph Roessner
Lawrence Freeh	Albert C. Kiefer	Edward Rothgary
*Burkhart Gabel	Ralph Kiser	Carlton Rymers
Bernard Gabel	Lieut. C. I. Kuntz	Alphonse Saller
*Clement J. Gabel	Cyril Lehr	Sergt. Edward Schuck
Lawrence F. Gabel	Sergt. Louis Lehr	John Shuck
Max Gabel	John Lehman	Edward Sheckelhoff
Otto J. Gabel	Robert Lehman	Leo Shiets
Roman L. Gabel	Roman Lehman	*Lieut. E. J. Snyder

Herman Snyder
 Roman Sneider
 Corp. Peter Stepniak
 Cletus Swint
 Carl F. Toeppe
 Clarence J. Toeppe
 Lawrence Toeppe
 Vernon J. Toeppe
 William Wammes

Edmund Wasserman
 Theodore Wasserman
 Dr. A. O. Wehinger
 John Weiss
 Eugene Welker
 Arthur Wensinger
 Herman J. Wensinger
 Francis Werner
 Arthur Wiese

Peter Wiese
 Sergt. Wm. Wirt
 Leo Wolf
 *Alphonse Wyss
 Raymond Wyss
 Corp. Carl Yeager
 Carl Zimmer

According to the parish records, during these seventy-five years there have been 1,481 weddings, 5,384 baptisms, and 1,801 funerals.

Many have been the joys, not a few the sorrows during this three-fourth of a century. God only knows the harvest of souls gathered for Him as a result of the struggles against evil, and correspondence to His grace by succeeding generations. May the next seventy-five years be even more fruitful for His honor and glory!

* * *

Writing the history of Saint Joseph Parish, Fremont, "1857-1932" has been a labor of love. "Gather up the fragments lest they be lost." These historical facts have been pieced together to bear the message "Go and do thou likewise." Cherish the Faith and transmit it to others, even as it has been given to you.

Beautiful churches are an outward expression of a people's love. Handsome schools symbolize the hope we have in our God-given children. The inspiration and incentive of all is the Faith which, according to the Council of Trent, is "the root of all salvation."

The Christian home in which the father is a man of justice, purity and sobriety; in which the mother remains conscious of her high calling as a teacher and guide to her little ones, is the only hope of society. In a word, a good, morally clean home conducted according to the maxims of the Gospel, is the only assurance we have of the future.

The Christian home is the original seminary from which come not only good priests—but all other men and women who are the honor and adornment of the Christian commonwealth. A good Catholic home is in reality a convent from which spring not only virgins dedicated to the service of God, but boys and girls, taught to enter the various legitimate walks of life, serving, striving, resting not, until they nestle with their parents at the feet of our Divine Saviour.

Saint Joseph, Patron of the Parish, bless, guard and protect our homes.

DIOCESE OF CLEVELAND
605 Guarantee Title Bldg.
815 Superior Ave., N. E.
CLEVELAND

Rev. Joseph R. Waechter,
 St. Joseph's Church,
 Fremont, Ohio.

My dear Father Waechter:

I have your kind letter inviting me to preach the jubilee sermon in your beautiful church on Sunday, May 7th. Unfortunately, I am already tied down by a promise made to Archbishop Beckman more than a month ago to preach on the occasion of the annual diocesan Music Week opening at the Pontifical Outdoor Mass in Dubuque on Sunday, May 7th.

It would be a great pleasure for me, I assure you, to be with you on that happy occasion. I have always had a warm spot in my heart for beautiful St. Joseph's Church.

I congratulate you on this happy occasion and I beg you to convey to your good Bishop Alter my regrets at not being able to join him in the glorious celebration.

With kindest personal good wishes,

Very cordially yours in Christ,
 + JOSEPH SCHREMBES
 Bishop of Cleveland.

BISHOP'S HOUSE
College Hill
WITCHITA, KANSAS

Rev. Jos. R. Waechter,
 Fremont, Ohio.

Dear Father Waechter:

Many thanks for your kind invitation to attend the Diamond Jubilee of the parish on Sunday, May 7th. It would certainly be a pleasure to attend and meet many of my old friends. However, the State Convention of the K. of C. for Kansas meets at the same time. Moreover, I am very far behind in my confirmation tour owing to the fact that I did not go out last fall.

With many good wishes for a happy and successful celebration of the Jubilee, I remain

Fraternally yours in Xto,
 + Aug. J. Schwertner,
 Bishop of Wichita.

BISHOP'S HOUSE
Diocese of Fort Wayne
FORT WAYNE, IND.

Rev. Joseph R. Waechter,
 708 Croghan Street,
 Fremont, Ohio.

Dear Father:

I have received your invitation to preach the Jubilee sermon on the occasion of the Diamond Jubilee of your parish on May 7th.

While I thank you very much for trusting me with this, I have two Confirmations on that date at Lafayette, Indiana. It would be difficult to alter the Confirmation date because the two parishes will have First Communion for the children on that Sunday morning. Moreover, these two Confirmations are the beginning of a series in that neighborhood.

Begging to extend to you and your people my heartiest congratulations, I am,

Yours sincerely in Christ,
 + J. NOLL
 Bishop of Fort Wayne.



